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THE

MISSIONARY HERALD,

CONTAINING



THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1874.

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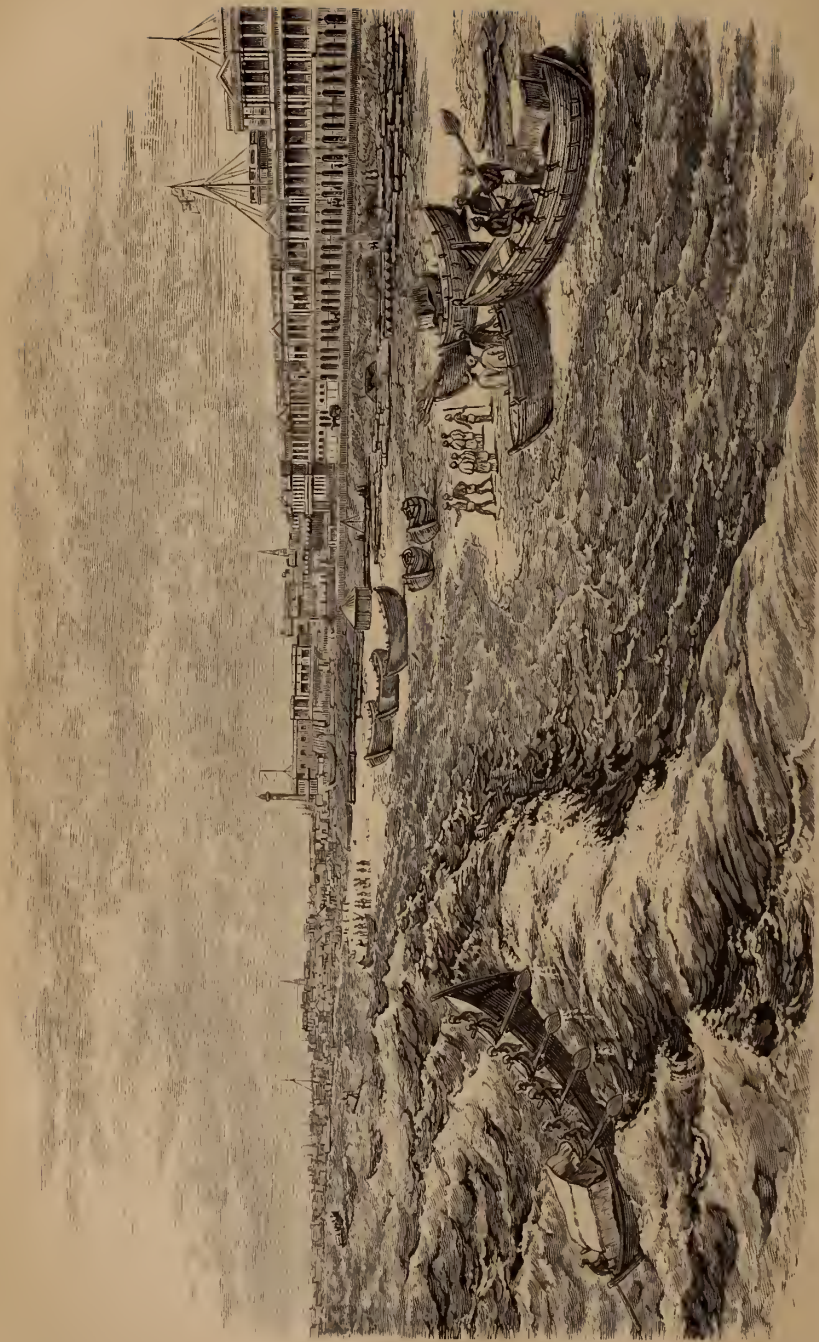
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THE LANDING AT MADRAS.

THE
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THE LANDING AT MADRAS.

BY REV. WILLIAM B. CAPRON.

THE engraving opposite will not fail to interest one class of the readers of the Herald — those who have had the thrilling experience of landing from a Masullah boat upon the beach at Madras. To the missionaries of Southern India and Ceylon, and to some of the missionaries of Burmah, no picture can have a greater interest than this, which must recall most vividly the moment of their first arrival upon the shore of India.

To new comers, that first shudder and then retreat cabinward, as the almost naked boatmen come up over the sides of the vessel, are followed by a hasty gathering up of baggage, and then adieus to the ship. The boat is spacious enough to carry both passengers and baggage, with room to spare; and though of loose construction, is well fitted for the perilous duty of passing the surf, in which no ordinary boat could live. The boatmen sit upon high and narrow benches, and handle clumsy oars, the oar of the steersman being only less clumsy than the rest. But there is no clumsiness of management. The men are on the alert, and the boat is kept steadily headed to the shore. Now more rapid rowing, now a slackening. Wave after wave passes, curls and breaks into surf, and dashes upon the shore, till, at the golden moment, when the boat rides the summit of a favorable wave, the oars are dipped to a last effort, and the boat is carried swiftly to land. Before another wave follows, two or three of the rowers have jumped into the water, and are steadying the boat, which is then quickly drawn forward out of the reach of harm, and passengers are lifted out upon the beach.

The situation of Madras is most unfortunate for the purposes of commerce, there being no harbor, but only a roadstead open to every wind except from the west. The only safety for vessels in case of a gale is to put out to sea; but every few years the vessels in port are taken at unawares by a cyclone, and the wrecks are piled up on the shore. The photograph from which the picture is engraved was taken just after the cyclone of May, 1872, but the artist has re-

moved the *debris*, and introduced the Masullah boats upon the beach and in the surf in a very natural manner. The usual anchorage is from three fourths of a mile to two miles from the shore.

The photograph was taken from the pier, and gives a view of only that part of the shore which lies south of the custom-house. The buildings on the right are chiefly offices of the English and European bankers, of the lines of steamships, etc. A wide street separates them from the beach. Back of them lies Blacktown, or the native portion of the city, formerly surrounded by a wall. This portion of Madras, not including the extensive suburbs, has a population of 400,000. A prominent object near the center of the picture is the lighthouse, 128 feet in height, beyond which — a little to the left — may be seen the spire of St. Mary's church, which indicates the position of Fort St. George.

Madras, being the capital of the Madras Presidency, is naturally the headquarters of several missions in South India. The following Societies are represented there by one or more missionaries, or other agents: The Christian Vernacular Education Society, the Church Missionary Society, the Church of Scotland, the Free Church of Scotland, the Edinburgh Medical Mission, the Leipsic Lutheran Society, the London Missionary Society, the Wesleyan Missionary Society, the Society for the Propagation of the Gospel.

The Mission of the American Board in Madras was commenced in 1836, and continued for thirty years, chiefly as a printing and publishing mission. The missionaries were Messrs. Winslow, the elder Dr. Scudder, H. M. Scudder, Hutchins, Ward, Dulles, and Hurd. Dr. Winslow's Tamil and English Dictionary is a monument of scholarly labor. Mr. P. R. Hunt, now in Peking, took charge of the printing establishment in 1840, and his splendid service, of twenty-six years, will not soon be forgotten by the missionaries or the Tamil people. He found the Tamil type of very rude construction, and supplied type more beautiful than is furnished to any other language in India — equal in beauty to the best Greek type of this country. In thirty years the printing of this press amounted to 450,000,000 pages, of which one half was of the Scriptures, and nearly one quarter, of religious tracts.

The Board still retains a house in Madras, for the convenience of its missionaries embarking and disembarking at this port, namely, in Rayapuram, about a mile up the shore and a little back from the beach. The mission church and school-house at Rayapuram were sold to the Edinburgh Medical Mission.

THE FAMINE IN TURKEY — HELP NEEDED.

STATEMENTS from Mr. Barrows, of Cesarea, published in the *Missionary Herald* for August (pages 241, 242), in regard to the famine in portions of Asia Minor, were perhaps sufficiently harrowing; yet the extent of the calamity, and the terrible severity of the suffering, were not fully realized at the Missionary Rooms when that number of the *Herald* went to press. Intelligence since received renders it more and more evident that the case is one which did call urgently, and probably does still call, for instant effort among the charitable, not in Turkey only, but even in America. It may be hoped, indeed, that the

horrors of immediate starvation will have ceased, from the gathering of new crops, before relief can now be sent from here; but the helpless poverty to which so many have been reduced by the loss of their cattle, by the necessity of expending *everything* they did possess to keep themselves and their children alive, and in many cases, among our Protestant brethren especially, by their charitable efforts to save the lives of others, may still be relieved. They may be helped to purchase cattle at least, and thus be restored to a condition in which they can do something to provide for the future; and some who, like the Protestant preacher at Injirli, mentioned by Mr. Barrows, in the August Herald (page 242), have involved themselves hopelessly in debt to save others from death, may be themselves saved from merciless creditors.

One gentleman who had noticed this case of the Injirli preacher, and other facts stated by Mr. Barrows, called some weeks ago and handed the Secretary of the Board \$80 to be remitted, half of it for this preacher, and half for the relief of others. He declined to give his name, but his example is well worthy of imitation.

Additional facts in regard to the famine will be found in the Marsovan station report, in this number of the Herald. The "Springfield Weekly Union," of July 31, published letters from Mr. Bartlett, of Cesarea, to friends in this country, in which he says (May 25): "A journey of eight days over the mountains gave me ample opportunity to learn the sad facts. The snow had just disappeared from the low lands, and what animals were left were turned out to graze. But instead of the thousands of sheep and cattle which ordinarily cover these mountains and valleys, now only a few straggling flocks are to be seen, and these so reduced in flesh and strength as to be worth but little for months to come. In the little village of Alenje, situated in a fine wheat-growing country, might ordinarily be found from eighty to one hundred yoke of cattle, with which the people tilled their fields and threshed their grain. Now, only eight or ten yoke can be found fit for use; the rest have either died or become too feeble to work. In that same village is a Protestant community, and we often visit them. One of the most independent families had in the fall about one hundred and fifty sheep and goats; now they have only eight or ten left. In winter the family were kept from starving by eating those animals which either died or were killed only to save them. The whole village is reduced to beggary, and many of the people are actually begging from door to door here in Cesarea.

"But this village is no worse than many others. From the region to the west and north of us, thousands of wretched beings have left their homes and are passing through this quarter, hoping to find subsistence in the mountain-region to the south and west, where the crops were good last year. These forlorn, half-starved creatures, throng us every hour of the day. It is now half past eleven, and nearly fifty beggars have been to our door this morning, and none have gone empty away, though a piece of bread or a small piece of money is all we can give to each. Besides these there are families which we help more freely. . . .

"You can imagine with what longing and prayers we wait and watch for rain, when we know that if the drought be prolonged a little longer the crops

will be cut off again, and ghastly famine will stare us all in the face. . . . We trust the danger which two weeks ago was imminent is now past, though multitudes will need help for months to come. Those who have grain fields to rely upon will be able to live. But many have lost all their cattle, and last fall had not seed to sow, so that the prospects of such are very dark. It is not here as in America, where every industrious man can find work. There are no railroads, or canals, or factories, or public works of any kind, to furnish work to those who need it. Thus far I have not heard of any cases of starvation here or in Cesarea. *But some have sought to supply their own hunger by selling their children, and others by poisoning them; and some from the villages have thrown their infants into the river rather than see them starve.*"

On the 5th of June he wrote again: "The grain looks well now, but it will be about a month later than usual, and if no more rain should fall there would still be a failure in many quarters. Our hearts are distressed at the sights of suffering which meet us everywhere; crowds of hungry, starving men, women, and children, from regions where the famine is still more severe, throng the streets, begging from door to door. . . . Two or three very sad cases have occurred, and now, as I write, a poor woman has just come into the court and fallen prostrate from sheer exhaustion. She has two children with her, and says she has eaten nothing to-day, and has just walked four miles from the city in the hot sun. She is not yet able to stand. We have given her tea and bread, and hope she will soon be able to leave. . . . I learn that the woman is from a village near Angora; that she has five children, three of whom she left hungry in the city; that her husband starved to death on the road. Another case: A few days since an apparently able-bodied man (except for his hunger) came into the court entirely exhausted, and fell, unable to rise. It was several hours before he could rise and go on his way, and that only after the most careful nursing. . . . We have heard of a Protestant family (and this is in our own field) from which the father, mother, and one daughter have already died. Families who a year ago were independent—some of them our Protestant brethren—are now beggars. But we make no partial distribution in our aid, but help whoever seems most worthy. In this we hope to do much good. From Constantinople we have raised, as aid for the starving, about \$230, and we have hope of some more. This is from English friends and others. If we had \$1,000 we could expend every cent of it profitably, and have a large margin of suffering left. And here let me say, that if you or any of your friends wish to contribute to save the poor, starving population, for whose spiritual salvation we are laboring, you cannot contribute to a more worthy object. We are constantly giving, and know not where to stop.

"We know not what is before us. If we have more rains and good crops the danger will pass, but even then, inhabitants who have lost their all and have no crops growing, will suffer greatly. If any one chooses to contribute through me, I will be responsible for the careful expenditure and report the same to the donors. What we give with our own hands will be sure to find and supply a pressing want. If you send anything, please send it to Mr. Ward, Treasurer of the A. B. C. F. M., to be credited to my account. Specify, if you please, 'for the famine.'"

Other missionaries will be most happy to attend to the application of funds, and any who may be disposed to help the suffering Protestants or others, in this day of sore trial, are invited to send at once, as Mr. Bartlett indicates, to the Treasurer of the Board.

THE MEETING AT RUTLAND.

MANY have inquired, since the issue of the August Herald, "Why did the Prudential Committee select Rutland for the next meeting?" As a reason for this inquiry, it is sometimes said, "The place; though central and very pleasant, is comparatively small. It has but one Congregational church; hence it cannot be expected to provide adequate hospitality for such a convocation." Several answers may be given:—

1. No larger community has favored the Board with an invitation. A cordial welcome from any one of several eastern cities would have been very grateful, but none came.

2. The Committee of Arrangements at Rutland may be relied on to devise liberal things. The citizens of the village will open their doors, cheerfully and generously. Many hundreds will be sent to neighboring places for the night, and receive the needful entertainment during the day, free of expense.

3. The value of such a meeting does not depend altogether on its magnitude. The success of the approaching convocation is expected to render this truth more obvious than it is now.

4. No such meeting has ever been held in Vermont; and yet there are but three States in the Union (Massachusetts, Connecticut, and New York) that make larger contributions to the treasury of the Board.

5. The number of places which are willing to receive the Board, needs to be enlarged. By reason of the withdrawal of our Presbyterian friends in 1870, ten or twelve cities which have invited it in former years, are not expected to do so hereafter. To supply this lack of service, it is hoped that other and smaller communities may be induced to tender their kind offices in coming years. The example of Rutland will be helpful in this regard.

QUESTIONS FOR THE THOUGHTFUL.

1. Is it not desirable that all who attend the contemplated meeting, accept the hospitality so kindly proffered to them with considerate thankfulness, knowing that in such circumstances there must be some inconvenience, and knowing also that their hosts will have their full share of discomfort?

2. Is it not desirable that those who care less for the meeting than for a pleasant excursion, give place to others who feel differently?

3. Is it not desirable that those who attend the meeting, make frequent mention thereof before the throne of grace, to the end that the divine presence may be graciously and signally manifested?

FINANCIAL STATEMENT — THE LAST FOR THE YEAR.

MOST of the readers of the *Missionary Herald* will receive this number a few days before the Treasurer of the Board will close his accounts for the current financial year. They will look to see how these accounts stand now, and it may be hoped that many will be ready to make a last contribution to prevent, or diminish, the embarrassment of a heavy debt. They will be glad to know that the receipts for July were good — in all, \$54,914.81 (viz. from donations, for the general work, \$48,641.19; for the new work, \$4,085.76; legacies, \$2,187.66); something more than twice as much as for the corresponding month last year. The debt, which was \$88,175 on the 1st of July, was reduced to \$69,748.87 on the 1st of August. The Treasurer believes that if the receipts for August could be carried up to \$120,000, this debt would all be paid, and the year would close without financial embarrassment. Can this be? For August last year the receipts were \$81,228.10. Who will help to make them \$40,000 more this year?

MISSIONS OF THE BOARD.

Japan Mission.

ORGANIZATION OF A CHURCH AT KOBE —
HELPERS.

THE organization of a church at Kobe, on the 19th of April, was mentioned in the *Herald* for August, but Mr. Greene's letter giving account of services on the occasion was received too late for more extended use at that time. Some extracts will be given now. He wrote, April 24:—

“The baptism was administered in the presence of one of the largest Christian congregations gathered in Japan since the second opening of the country. There were not less than one hundred and fifty spectators. All the seats were taken up early, and before the service had fairly begun the room was crowded. As the services were prolonged beyond our wish, some of those standing became weary and retired, but their places were quickly made good, and from first to last probably over two hundred heard something of the truth, and saw enough to awaken a desire to come again.

“So great is our confidence in two or three of our young men that most of the

speaking was intrusted to them. Leki, my teacher, made an address explaining the nature of baptism, after which he read and explained the creed, and after the baptism, the covenant also. Maida, who for a while has been acting as Dr. Berry's teacher, made a similar address previous to the administration of the Lord's Supper. Leki became somewhat carried away by the evident interest of his audience, and, as many a more experienced speaker has done before him, lost all idea of the passage of time, and principally on account of the length of his sermon, the services occupied about two hours and a half. The interest, however, was sustained to the close.

“In the evening we had a prayer-meeting at our house, attended by about twenty-two or three, and full of interest; but a still more interesting meeting was held on Tuesday evening. Thirty Japanese were present. One of the young men, who has been with Dr. Taylor and was looking forward to the medical profession, but who has now determined to be a preacher, took the lead, reading the last few verses of the 11th of Matthew, and we were all surprised at the maturity of

Christian experience manifested in the prayers and remarks. Maida spoke of the feelings of himself and others of the Bible-class as they read, the evening before, 1 Cor. vi. 19 and 20, — ‘And ye are not your own, for ye are bought with a price,’ etc.; how unworthy and base a life of selfishness seemed in view of what Christ had done for them. His sincerity was so evident that we could not but think of what the Apostle wrote in the same Epistle, ‘But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.’”

ZEAL IN THE CHURCH — PREACHERS.

On the 9th of May Mr. Greene wrote again, stating, first of all, additional facts of much interest in regard to the Christian enterprise of members of the church, — the desire manifested to be instrumental in making known the truth and building up the cause of Christ: —

“I wrote you last month of the organization of our little church, and somewhat of the active interest its members are taking in Christian work. Of the eleven, we hope six will ere long become preachers, and the church is even now seeking to find some plan by which two of its members may lay aside all outside work, and give themselves to careful study and the weekly preaching of the Word. We are all giving much anxious thought to the same subject, but are afraid it may be a long time before very clear light is thrown upon it.

“Since the church has no pastor, the chief responsibility falls upon a young man of twenty-six, who, in accordance with an understanding with our Presbyterian brethren, is called a *choro*, and who performs the duties of chairman of a standing committee in our Congregational churches. He is a very energetic business man, with an income of about forty dollars a month, and was elected to his present office with the hope that in due time he might become the pastor, for he has a fair Japanese and Chinese education, with sufficient knowledge of English to enable him to read commentaries with a good degree of facility. He is a hard student, and even prior to re-

ceiving baptism did good service as a preacher. His own desire is to give up everything else and become the pastor of the church, but should he do so, his support would tax the church heavily, and there would be little chance of its contributing much towards the education of others. This has led him to suggest that he give himself to business, and with his earnings sustain two members of the church, who shall devote themselves to preaching and to study. We are glad to see so good an illustration of the New Testament idea of the community of goods, but are hardly ready to give up so promising a preacher.

“The church has already a treasury, and some money in it, but I do not know how much, for the members regard themselves as competent to look after such matters; though we do know that this money is used for aggressive work. Last Sunday Mr. Davis asked one of the young men to take his place at Sanda, and offered the use of his horse. The young man not being much of a horseman preferred to walk, though on his return he concluded to hire a kago, or chair, which Mr. Davis proposed to pay for. This, however, he declined, saying that the church had paid for it, and intimating that it would be soon enough to ask us to pay for such things when the treasury should be empty.

“There has been some discussion as to the proper salary for the pastor, and the conclusion seemed to be, that it ought to be \$22 per month, or thereabouts.

“The young man before mentioned, who will probably become the pastor, remarked that by hiring a smaller house he might live on less than \$20 per month, but all were agreed that it was important that the pastor should have a good-sized house, to accommodate his guests; for there would probably be many persons coming to him to talk about Christianity. It was important, too, that he should have a salary large enough to admit of his traveling now and then, in the interests of the work. We were rather surprised at the amount proposed, but if the church contributes the money, we may perhaps trust it to judge of the amount. Almost any one of the mem-

bers of the church could get, in the service of the government, from \$30 to \$50 per month.

"My own teacher, who will go with me to Yokohama,¹ is the real leader in the church just now, and were he to remain, would be the unanimous choice of the church for pastor. He has little or no knowledge of English, but is a rare Chinese scholar, and by the study of the Chinese Scriptures and other Chinese religious publications, of American and English societies, has acquired such a knowledge of Bible truth as is really surprising, when one thinks how short a time he has been engaged in study. Of course he lacks the accumulated knowledge of many school-boys in America, but as to intellectual culture, the result of careful discipline, he would have few superiors in any class at Andover. He is always listened to with the most profound respect, and it has been much against the judgment of the native church that I have decided to take him with me to Yokohama. My colleagues, however, all, I believe, admit the importance of his remaining with me, since it is so very difficult to secure really good men for the translation work."

LOOKING FOR NEW STATIONS—PREACHING ON A STEAMER.

"As a mission we are trying to find some way to scatter our forces a little, and there is good reason to think that by agreeing to teach a couple of hours a day a family may soon be able to reside almost anywhere in the country.

"At the request of the mission, Mr. Atkinson and myself have just made a tour through Kioto to Otsu and Hikone, on Lake Biwa. The last day we were at Hikone, Sunday, May 3d, I was invited to go to the house of a native physician, to talk to him and his friends. It was an impromptu affair, and what with a heavy rain, and engagements on the part of many of his friends, I met only three, but with the help of Suzuki (a member of the Kobe church, who accompanied me), we had a deeply interesting talk of two

hours and a half. In the evening I was invited to go the next day to the house of a brother of a man baptized by Mr. Balogh, to talk to another circle of young men. It seemed, however, important that I should get back to Kioto and Kobe, so I was obliged to decline this invitation. Suzuki, also, had a long talk with the keeper of our hotel and his friends, when the same hopeful interest was manifested.

"In going and returning we crossed Lake Biwa in a steamer. Each time there were nearly one hundred passengers on board, to whom we distributed a tract prepared by Mr. Davis. Suzuki did a good deal of talking, in a conversational way, as we went, but on our return, after some little conversation, he was invited to take his place near the middle of the saloon and make a more formal address.

"He found, after he stood up, that it would probably be best to divide his audience, so he first spoke to the farmers and less intelligent portion of his congregation; and as he told of Christ and his work for sinful and dying men, one or two of the women who listened were affected to tears. He then spoke at some length to the more intelligent, who heard him with the utmost respect. After he had finished, I spoke, briefly, on the immortality of the soul, in reply to some questionings. It was evident that a deep impression had been made, and as we left the boat all hands thanked us with great apparent, and, I believe, real sincerity, for the books and the talk."

ABUNDANT OPENINGS FOR LABOR.

"One great reason why I consented to make this trip was that I wished to see if the prejudices of the people were likely to present any very serious obstacle to our work of preaching, — whether there were many really ready to hear the gospel; and the result has far exceeded my highest expectations. In every case, when either Suzuki or myself attempted to speak, we were listened to most attentively, and with every appearance of gratitude. The country is everywhere ripe for the harvest. Do send us more men! With such arrangements as I have mentioned, a new man can work from the start

¹ Mr. Greene goes to Yokohama to engage, with others, in the work of translating the Scriptures.

and build up a Christian influence, and long before he is ready or able to preach, the country will inevitably be wide open for direct missionary work.

"Judging by our experience in Kobe and Osaka, and my observation on this tour, the work of an evangelist in Japan is likely to be one of the most intense interest, not to say excitement.

"Words cannot be found to express too strongly the promising character of our work, and as I lay awake in Hikone, after my Sunday's talk, and thought of the earnest inquiry awakened, I was sorely tempted to give up my plan of going to Yokohama, and go to Hikone for a few years."

WHO WILL SHARE IN THE WORK AND THE JOY?

"You would think me wild if I should venture to prophesy the future of our work, but I am confident that it will be something unexampled in the history of the church. Can you not find a dozen men of culture, both spiritual and intellectual, to come and share our inheritance with us? Our privilege seems so great, and the trials so few and insignificant, that it is hard to account for the unwillingness of the graduates of our seminaries to come out to us. It seems to us they cannot be fully informed of the condition of things here, — or it may be the very promise of the field leads them to look elsewhere for harder conquests. If this be so, let me say there is here scope for all the hard work and close thought which the best of them can furnish. The care of the native churches is to be, as I have said, an intensely interesting and exciting work, but it is to be no play work. If our church here in Kobe is a fair specimen of what its sisters are to be, then there are few churches in America requiring more hard study, more knowledge of men, more tact, in their pastors, than will be required of missionaries here.

"As I believe I wrote you last month, our church prepared its own creed, and its own rules. This was, of course, after hearing our views, still the work was essentially their own. The members of this church propose to do their own thinking,

and I can hardly conceive any more delightful work than that which falls to a leader of such men.

"I wish you could see the zealous way in which they take hold of their new work. The church now sustains a daily service of half an hour, at the native hospital. Two have gone out, or are to go to-day, into some villages to the east of us, to talk about Christ. The church expects to send a delegation to Hikone next month, at its own expense; and at an early day, a similar delegation will go west, to Akashi, Kagugawa, and Himeji, towns along the inland sea."

Mr. Atkinson, writing on the 18th of May, in regard to this tour with Mr. Greene, and the opening prospect, says: "Only let the Government restrictions be removed, and let it be known to all that there is the fullest liberty to hear and inquire concerning this New Religion, and to accept it and live it unmolested, and we all feel confident that audiences would be immense and believers many. Even now, with the *doubt* that still exists in many Japanese minds concerning the probable attitude of Government towards believers, our missionaries and helpers are heard gladly and very eagerly. We saw this everywhere. . . . I trust every believing and praying heart in America will unite with us in entreating the living and true God to hasten the coming of the kingdom of his dear Son in this far-away land."

ANOTHER CHURCH ORGANIZED.

Mr. Gordon wrote from the other station of the mission, Osaka, May 28: —

"Our little church here in Osaka has at length been organized. It consists of seven members — all males. Two of them were received by letter, from the Yokohama and Yedo churches; the others came in on profession of faith. Of the latter, two are physicians in this city, and are men of age and influence. More than half of the church wish to become preachers, and all give indications of active Christian life, taking part publicly in devotional exercises. Several others have applied for baptism.

"We have just secured another house

for preaching, not far within the city it is true, but on a very busy thoroughfare. We expect to have it fitted up, and to open a service there within a month.

“We have here the old cry of much work and few to do it. Words can hardly express to you how approachable these people are. There is no persecution, and next to no fear of accepting or preaching the gospel.

“The railroad from Kobe to Osaka is just completed, and work on the line between Osaka and Kioto has already begun. When this is finished, Kioto and the surrounding region is sure to be opened to us and other foreigners, and our field will then be doubled in size. Our hope of a native ministry is unexpectedly encouraging, but we have need of an increased and constantly increasing number of men thoroughly qualified to train these young Christians for, and to guide them in, their work.”

Madura Mission — Southern India.

MR. TRACY, of the Tirupuvanam station (12 miles southeast of Madura), wrote from the Pulney Hills May 2, reporting matters at his station for several months. It will be found a very pleasant and encouraging report.

RELIGIOUS INTEREST.

“The evening meetings in the school-house in the village of Tirupuvanam, to which I referred in a former letter, have been continued twice a week, with considerable interest. Some of the scholars from the station school have attended, and their singing has attracted the people, so that the house has been well filled with a respectable class of heathens and Mohammedans, who have manifested much interest in the exercises.

“More than usual religious feeling has existed among the boys of the station school. The first sound we hear at day-break is their morning song of praise, and at their leisure hours during the day little companies of them are often seen coming together for prayer; while the older boys go out to distribute books, and talk with the people, sometimes alone,

and at other times in company with one of the catechists. They are thus acquiring a practical knowledge which will be of use to them in their future life.”

BAPTISMS — OPPOSING RELATIVES.

“In my last stated letter¹ I referred to several persons who appeared to be sincere inquirers after the truth. On the 23d of November four men, from as many different villages, presented themselves for baptism, and were admitted to the church. The old potter from Uchanēthal received the name of Abraham. He appears to be a simple-hearted, earnest man, and manifests much solicitude for the conversion of his wife and son. Both of these, though at first opposed to the old man’s becoming a Christian, are now much more favorably disposed towards the truth; and I have some hope that they, too, may be led to cast in their lot with the people of God. Abraham and his son have both been abused and beaten on account of their new views and professions, but the old man’s patience under provocation seems to have produced a good effect on some of his heathen neighbors, and has led them to inquire more carefully into a religion which can produce such a change in a man’s character and conduct.

“Another of those baptized was Adeikalam, of Alavanthan. He also has suffered a good deal of persecution, with all the people connected with him in renouncing idolatry. Adeikalam’s wife was taken home by her father, and he was informed that if he renounced Christianity she would be restored to him; otherwise not. He replied that he had declared himself a Christian, and nothing would alter his determination to remain so; that the Lord, who had given him his wife, could restore her to him if he thought best; but if that was not his will, he should still remain a Christian. All those who had renounced heathenism were cast off by their relatives, and not allowed to enter their houses. One young man had his wife taken from him, and his little child died and was buried without his being allowed to be present at the fu-

¹ See *Missionary Herald*, for March last, pp. 85, 86.

neral. These are but specimens of the annoyances they have suffered, but thus far they appear to have had no effect, unless it has been to strengthen the people in their new faith."

A DAY OF CONGRATULATIONS AND JOY.

"The first day of the New Year was one which will long be remembered at Tirupuvanam. We had heard that our native Christian people from the villages intended to make us a visit of congratulation on that day, and that some, who had been for a good while desirous of receiving baptism, would present themselves for examination. For this purpose they came the day before New Year's, from several villages, and in the evening, with the aid of the catechists, they were examined as to their fitness for the ordinance. They were mostly illiterate people, but seemed sincere and earnest in their profession of faith in Christ, and their determination to lead a Christian life. On New Year's morning the people came in procession, preceded by a band of native music, the children singing a native song as they slowly approached the mission house. Our verandah was soon filled to overflowing. Some three hundred persons were present, of whom about one hundred were heathen friends who had come to present their kind wishes. We were literally covered with garlands of flowers. After a short address, our heathen friends left, and our Christian people brought their offerings of fruit and flowers. Several addresses were delivered, interspersed with music, prayers were offered, and then our visitors were presented with native sweetmeats and dismissed, thus ending the exercises of the forenoon."

MANY BAPTISMS.

"In the afternoon all came together in the church. It was a season of intense interest; every word spoken seemed to sink into hearts prepared to receive it. Forty-six persons then received baptism, of whom seventeen were children presented by parents after their own baptism. May the Lord grant his grace to those who have thus entered into covenant with him, that they may walk worthy of the profession they have made,

and that their path may be that of the just, which shineth more and more unto the perfect day!

"On the first of March six persons were received to the church on profession of faith, and two children were baptized. Four were from distant villages, one was a boy from the station school, and one a girl who has been educated in the girls' boarding-school in Madura. From several villages we hear of individuals who are searching the Scriptures, and who, I hope, may be led by the Holy Spirit to him who alone is mighty to save."

Eastern Turkey Mission.

A LONG JOURNEY AND ITS GLAD ENDING.

REV. and MRS. N. H. BELL, and Miss Sarah E. Sears, sailed from New York on the 7th of February last, going to join the Mardin station of the Eastern Turkey mission. On the 11th of May Mr. Bell wrote from Mardin:—

"Could you have been here April 18th you might have seen three jaded specimens of humanity on as many jaded horses—save that one was a mule—clambering up the precipitous path which conducts from the plain on the south to the city of Mardin, which sits as a sentinel on the summit of this lofty citadel of nature, looking out on this vast Mesopotamian plain, which seems limitless, save that the vision is itself limited.

"The Atlantic and the Mediterranean had fully satisfied any longing we may have had to try the ocean; two weeks in England and France had banished the long-cherished idea that only perfect romance and loveliness attach to European travel; and twenty days from the coast, on the backs of horses and mules, through cold and heat, rain and sunshine, mud and drought,—all of which we experienced,—with only a miserable Turkish khan or a worse Khoordish hut to rest in at night, exhausted our full store of patience and taxed our physical endurance to the utmost. We came to our destination somewhat the worse for wear, but rich with plenty of new experiences, which served to keep our account with the rough world evenly balanced.

"At Tel Ermin — six hours distant — Brother Andrus came out to bid us welcome to his stricken heart and home; Miss Parmelee joined us in the evening; and they were not the only ones made glad in that hour. On the following morning we parted from Dr. Newman, ex-chaplain of U. S. Senate, who, with his wife and party, had passed the night with us, and came on to Mardin, which we reached at noon.

"All along the way the brethren came out to meet us, and when about half way up the mountain a crowd gathered and sang us a song of welcome. Then the old flag — so dear, because it represents truth, liberty, and Christianity; because it shelters the homes which gave us birth and the institutions that nurtured us, and the loved ones we have left behind — was flung out to the breeze, the sight of which quite overcame us. The school-bell was rung, 'right merrily,' for half an hour, till we had entered the wall, dismounted, received and given I know not how many salams, and we were left to the hospitality of our associates. It was a glad day to the Christians here, to this dear brother in his sore bereavement, and this dear sister in her multitude of cares, — a glad day to us also, whose wanderings for a time — a long time, we hope — are to cease.

"I have found a much better condition of things in general than I expected, and it does not cease to be a wonder to me how Brother A. and Miss P. have succeeded in making themselves so completely masters of the trying situation in which they have been placed. One thing is very evident, that they could not much longer have borne up under the burden."

HARPOOT STATION REPORT.

The "seventeenth annual report of the Harpoot station, for 1873," recently received, is very condensed, and of so much interest that most of it will be given here:—

"The number of out-stations occupied during the year was 74, against 60 for the previous year; or, counting different quarters of the same city, as Harpoot, Arabkir, and Diarbekir, the number of centers of labor is 79. The whole number of native laborers — pastors, preachers, teach-

ers, and other helpers — was 149. One new church has been organized in Geghi, under circumstances very hopeful for the prosperity of the church and the progress of the work in that region. The past year has been one of unwonted trial to several of the churches and communities, such as is doubtless incident to the planting of the gospel everywhere. No amount of instruction to communities newly coming into the possession of light can take the place of experience, and experience generally teaches some hard lessons.

"We are glad to find, that notwithstanding all that has seemed untoward, the additions to the churches, on profession of faith, have been 133, a number considerably larger than in any previous year, and making the present membership 1,106. The churches are growing more and more in independence and self-reliance. These qualities are not always manifested in ways most pleasing to the missionaries, but as we believe the churches are mostly of the Lord's planting, we have good hope that they will both abide and become efficient agents of evangelization.

"The amount of money paid by the native communities, in one way and another, for the support and extension of their own institutions, was \$6,868, being an increase of more than 27 per cent. on the previous year. The amount paid by the American Board for *the same objects*, not including the purchase of property in Diarbekir, was \$4,575, which is more than 11½ per cent. less than the previous year. . . .

"Perhaps the most noticeable advance during the past two or three years, has been in the department of education. The Normal School, opened four years ago, has more than justified our expectations in the impulse which it has given to the common schools. The character of these schools has improved in every respect, and they are helping to elevate the Armenian schools throughout the field. The people are gradually acquiring juster views of the value of education, and are beginning to desire a higher standard. We endeavor to keep in advance of this sentiment, and even to stimulate it. It

implies, of course, such a training of teachers and preachers as shall fit them to lead. The standard of education in our seminaries and other schools is yearly advancing. From the outset we have aimed to devise such an educational system as shall reach, as far as possible, the whole population. Our belief is that a true system of education, with Christianity as its basis, in such a community as this, contains within itself the germs of the highest culture, to be secured in time by a natural law of growth,—the common school developing into the high school, the high school into the academy, and the academy into the college,—all by a process which is normal and secures permanent results.

“The Theological Seminary, suspended last year from our inability to attend to its instruction properly, has now been resumed, with fourteen students, all of them in the same class. The female seminary had 31 pupils the past year. The current year it has 33. The normal school, which last year had about 30 pupils, has increased to 57, of whom 32 support themselves, and eight pay tuition in addition. A new pastor has now entered into our work.

“On the 14th of January of the current year, the out-station of Sarakamush was destroyed by an earthquake. The houses in other villages were badly damaged, and the inhabitants, up to the present time, have been kept in a state of perpetual alarm by the almost daily warnings of danger. On the first Sabbath of May, in a moment of time, the large village of Haboosi was reduced to a heap of ruins. A large number of houses in other villages were either thrown down or rendered uninhabitable by the violence of the shock, and the end, we fear, is not yet. Thousands of people are thus reduced to absolute poverty and want. Even if the devastation spreads no further, the inevitable effect will be to largely reduce the amount of native contributions for years to come, and to delay the full establishment of self-support.”

SELF-DENIAL BECAUSE OF THE BOARD'S DEBT.

The following portion of a letter from one of the missionaries in Eastern Tur-

key, dated May 26, is published as an example of the spirit found among laborers abroad, and in the hope that it may exert a happy influence upon some at home, leading them to like self-denial, that the cause of Christ may not suffer:—

“With tearful eyes we have read your late appeal respecting the financial condition of our beloved Board. It *cannot* be that the churches will be so recreant to the high trust committed to them by their Great Head as to allow the brave volunteers to turn back for want of supplies! Gladly do we bear whatever of trial is incident to our distant outposts; and we would fain believe that the churches, whose substitutes we are in these darkened lands, will follow us with their prayers and supplies, that we faint not by the way. Would they have us beat the retreat? I *cannot* think it. The churches that have stood by us so faithfully in the past will see that we do not suffer loss now. True the hard times of the past year may have rendered it impossible for many a patron of the Board to do what he has done in other years; but may it please the Lord to guard his own with a tender care, and not suffer his work to be crippled!

“This subject has weighed heavily upon my mind since your letter came, and more than all, perhaps, upon that of my dear wife. We were about setting out for the annual meeting at Van. Though sickness, and consequent close confinement in this dirty, dismal city, rendered a change necessary for her (as per medical advice), she *could not go*, it was against her conscience, when the Board had such a debt. It was not till after half a night's wakefulness and reasoning with conscience that she decided, and called my attention to the fact that she had thus decided. You can judge how great a sacrifice it was for her, when so near starting—preparations all made and muleteers about the same as engaged—to change her plan and stay at home. But in this change we both coincided, and we *hope* her health will not suffer. The next day I proposed the matter to our circle, as a feasible way of making a contribution to the Board. Though most

felt that my family should go, for the sake of health, Brother — at once withdrew from being a second delegate, while Miss — would take most of her expense out of the way.

“It is thus that we are able to help to the amount of some \$100, more or less. True this will not do much for such a large debt; but it means self-denial, and *risk* on the part of my family. For us it is a pleasure to give tithes at any time; but at present, would that we had *many* a tithe, besides that already provided for in helping on worthy objects in this darkened land, to cast into the treasury of the Board! As it is, we must have some little share in the work from that end; hence you will please count us in for a ten-dollar mite, together with sympathizing tears, and most earnest prayers that the Lord will quicken his own, and cause them to see that *He* sits over against the treasury.”

DEATH OF A NATIVE PASTOR.

Mr. Parmelee wrote from Erzroom, June 4:—

“We are in great sadness at the news of the death of the only pastor in our field in active service—Harootune, of Chevermeh. He was naturally deficient in hopefulness, and when troubles began to thicken about him this past year,—outside of his church, from bold and unscrupulous enemies, who not only openly attacked the pastor and church, but who carried out their wicked purposes even more successfully, by insidiously leading astray the weak ones of the congregation,—he seems to have yielded to despondency, and counted the years of his pastorate as wasted and lost. While in this depressed state he was taken sick, and from the first insisted that he should not recover; and though not supposed to be in an alarming condition, he passed suddenly away—more a martyr to the machinations of wicked men than a prey to the ordinary ravages of disease.

“We have thus lost a very earnest Christian and a very useful pastor. And now the question comes home to us—whence is his place to be filled? While he lived we were constantly struggling to meet the demands upon us for teachers

and preachers. This new loss makes the struggle more severe, and the vacancies more numerous and trying. Will you not pray that the Lord may speedily raise up laborers for his harvest?”

Western Turkey Mission.

A SORELY AFFLICTED FIELD, BUT A PROSPEROUS WORK.

STATEMENTS have appeared in previous numbers of the Missionary Herald (specially the number for August), indicating how great has been the suffering in portions of the Turkish Empire, occasioned by the drought of 1873, followed by the deep snows and severe cold of the succeeding winter. Extracts will now be given from the report of the Marsovan station (350 miles east of Constantinople), for the year ending in June last, which not only bring to view this suffering, but very pleasantly, in connection with it, the character and influence of the Protestant community, and also the condition of the congregation and the church, the Sabbath and day schools, and the mission seminaries.

DROUGHT—SNOW—FLOOD—FAMINE.

“The year has been full of affliction. Successive calamities, suggestive of the ten plagues of Egypt, have befallen the entire Marsovan field, except a narrow border along the shore of the Black Sea, while we have shared also the distresses of a large adjacent territory on the south and west. First came *drought*. The springs of water were dried up; for several months there was no rain, and not only were fields and gardens parched, but the inhabitants of Marsovan were put to great inconvenience and expense for water to drink and for culinary purposes. Feeble women could be seen, a sickly babe on one arm and a picher on the other, going great distances to obtain a little water. The difficulty was increased by the inertness of a government which allowed rapacious Turks to seize what little water could be found and turn it upon their own gardens, and in some cases mortal strife ensued.

“With the drought the *crops were cut*

off, and before winter there began to be suffering among the poor for want of wholesome bread. Then followed as it were ten winters packed into one. Cities and villages were blockaded by snow; travelers perished with cold, and in some cases are credibly reported to have been devoured by wolves; access to the mountains for fuel was impossible; cattle went lowing on the plain for food; sheep and cattle died by hundreds; and many people perished either from hunger or from diseases induced by improper food and by the cold. Never before was the return of the sun from the tropics so longed for, and never, apparently, so long delayed.

“At last the snow melted, and with its melting came a *flood*. The river in Amasia rose from its narrow bed and rolled through the city, sweeping away mills, bridges, houses, and devastating the gardens and orchards on which the inhabitants largely rely for support. On the Marsovan plain, a small brook became a wide sea, and persons are known to have been drowned in the effort to cross it. During all this time the cost of provisions was rising beyond the reach of all except the rich.

“When the rivers had subsided and the roads became passable, then came the *beggars* from the region of Sungurlu, Angora, and Yozgat. They came in swarms, like the locusts. We felt that they had come to a poor place for relief; our hands were already weary and our private stores well-nigh exhausted; but looking at their haggard faces and hearing their piteous cries, we all girded ourselves to the work again. The helpless multitudes nestled by night among the tomb-stones of the grave-yards which surround the city, and came to our doors for their daily bread. And still they come.

“The drought, the cold, and the famine, have all conspired to enhance the labors, cares, and anxieties of the missionaries, in many ways; and the draft upon our sympathies is increased by the destitution of physicians, while so many people of all classes and conditions press upon our attention their multifarious diseases and torments, in hope of relief. To stand amid such desolations and ren-

der even limited and imperfect assistance to God’s needy creatures, brings to our hearts the sweet consciousness — itself a sufficient reward — of not having lived wholly in vain.”

ARMENIAN SUPERSTITION REVIVED.

“In the early part of May, fears of another drought possessed the people, and almost a panic ensued. All nationalities, according to their respective customs and religions, began to pray earnestly for rain. The Armenian Church resumed the offering of sacrifices. Over the reputed grave of two Christian martyrs near the city, a large tent or tabernacle was erected, and here, for many days, we had before our eyes the spectacle of an immense concourse of people, men, women, and children, standing around the door of the tabernacle or kneeling upon the barren earth, and rapidly making the sign of the cross with the right hand, while priests and choir chanted their idolatrous litany. Two bullocks and three cows, having been blessed by the priests, were slaughtered, cooked in large kettles, and distributed, with other food, to the poor. The occasion was one of a large revival of Armenian bigotry and superstition; for upon the sacrifices came the usual May rains, wheat began to be offered in the market, the bakers sold bread, and hope sprang up in all hearts, out of black despair.”

GOOD CONDUCT OF PROTESTANTS.

“Famine, pestilence, and war do not usually consist with revivals of religion. Our people, so occupied with their bodily wants and the wants of others around, while they have not been unmindful of the lessons Providence would teach them, can hardly be said to have enjoyed refreshing seasons of divine grace. It is a matter of gratulation that our native converts, under these circumstances, have held up and held on so well — that they have held to their covenant and walked in love not only, but have taken hold together, to devise and execute liberal things for the gospel and for the poor. Their example was appealed to by benevolent Armenians in their own efforts to supply the needy; and the weekly assembling of a large room-full of women and

maidens, to make garments for the poor, has exerted a wide and beneficial influence upon the Armenian families generally. We are comforted in the assurance that whatever afflictions God, in his allwise providence, may see fit to bring upon the nations, his own kingdom is not shaken, nor is one of his subjects forgotten."

CONGREGATIONS — SCHOOLS — THE CHURCH.

"A visitor who should come to Marsovan on the Sabbath, would find in the Protestant meeting-house, at ten o'clock, a congregation of half a thousand souls, half of them being children and youth from the schools, and more than half of these belonging to non-Protestant families. In the afternoon he would see the same congregation scattered through the audience-room and the four rooms in the basement, constituting, under some forty teachers, one large Sunday-school, the scholars mostly seated on the floor, and gathered in groups around their respective teachers, as iron-filings gather around the head of a magnet, studying, in the order of the 'International Series of Lessons,' the Word of God. The next day he would find in these four basement-rooms a boys' school and a girls' school, numbering in the aggregate about three hundred pupils. And we should tell him that the tax of one or two piasters a month upon the scholars, for tuition, had been a means of grace; and that the requisition upon all pupils to attend public worship on the Sabbath, answering to the call of the muster-roll, had also been a means of grace. So far from repelling children of Armenian parents (as we feared it might), it has been the occasion of bringing many parents to the church.

"For economical reasons, our *preparatory class* of young men forms also a part of this school. Then, if our visitor should accompany us to the extreme north end of the city, where the missionaries reside, he would find, in connection with one of the missionary families, the girls' boarding-school, which had 31 pupils until the winter vacation; and near the two recently built missionary houses, on an eminence, he would find, in a large and commodious building, a theological school, embracing at the present moment, 26 pupils. Con-

cerning the prosperous condition of both these schools, you will learn from the reports submitted by the trustees.

"To the church in Marsovan nine members were added by profession during the calendar year, and respecting a few persons who, from the higher classes of Armenians, have recently joined our congregation under circumstances of peculiar interest, we indulge the hope that they are not far from the kingdom of God. Reiterating the language of our report of last year, we say with joy, that our own relations with the church are thoroughly cordial; indeed, it is difficult to see how they could well be improved."

PLEASANT STATE OF THINGS AT AN OUT-STATION.

Dr. Schneider wrote from Marsovan June 16. He had just returned from the out-station Vezir Keopru, where he spent the Sabbath, and says:—

"I found things there in a very hopeful state. The larger portion of the inhabitants are Mohammedans, some are Greeks, and from 120 to 140 families are Armenians. Of these latter, one fourth are already Protestant. This is a larger proportion than at most of the stations in this mission. Several families have recently been added,—one of them while I was there,—and three others are ready to come in. The present pastor has been there a year and a half—ordained last winter. Within these eighteen months, more than one hundred souls have been added to the community.

"There exists among the Armenians an earnest spirit of inquiry. A very influential man among them has manifested such a leaning towards the truth, that to prevent his joining the Protestants, they have made him a kind of superintendent of all religious matters, even giving him authority over the priests; and have also appointed him preacher. Consequently, every Sabbath, he reads the Bible in the school-house, and tries to expound its truths to the Armenians. As he is an enlightened man, he naturally gives them evangelical views. If they permit him to proceed in this service, he is likely to send many of his hearers to the Protestants, and if they dismiss him from the

station, he will, in all probability, go himself to the side of the truth, taking others with him; so that whatever may be the course, it will be in favor of the truth. They have, also, appointed some one to read the Scriptures and preach to the women. The object aimed at, in these movements, is to prevent the Armenians from coming to the Protestant preaching; yet there are new hearers constantly.

“There is much love and harmony among the Protestants, they are much attached to their pastor, and the Lord seems to have blessed his labors among them. The promising state of things among the Armenians naturally fills the Protestants with hope and enthusiasm; and they are looking forward to still greater triumphs of the truth in the future.

“There was an audience on the Sabbath I was there of 160 adults, besides the children. They listened with much interest; during a part of the discourse many of them were in tears; and it was a great privilege to preach to them Christ and him crucified.

“On inquiry I found that the work began there on this wise. One of the Armenians obtained a New Testament from this place, and another, unable himself to read, heard him read it. As he listened, his attention was arrested and his mind impressed; and the impulse thus received, led this illiterate man finally to renounce his errors and embrace the truth. Thus in the heart of this man, unable though he was to read the Scriptures, began the interesting work now in progress in that community. Behold the good one copy of the divine Word may accomplish! How true it is, that this Word does not return void.”

The work at Ifafa, of which I wrote in January, has been going on among the young people of that station. There would have been no hesitation in receiving three of them to the church at the April communion, but they were young, and will be better prepared to come forward with others, in July. Several have expressed their desire to serve the Lord since the close of our meeting on the week of prayer. The congregations on the Sabbath are unusually large, people coming from kraals at a distance of several miles.

“At Amahlongwa there is a good degree of religious life, and clear progress. Two men have renounced heathenism in the past year, and become separated from their younger wives. Four women have united with the church by profession since New Year’s, and others are expected to unite soon. I look for decided advance in that quarter ere long. I have spent several days there in teaching and visiting.

“I need not tell you, that in these days of spiritual refreshing there are sad cases of sin among our older church-members and our young people, of whom much was hoped. This is common in Christian work the world over, and not peculiar to the Zulus; so we take courage from the thought that the kingdom of heaven overcomes like obstacles in other parts of the world. At the out-stations congregations are good. All the schools are thriving. Here, at Umtwalumi, there are conditions of special interest among both young and old. I am holding extra meetings for inquiry and instruction. Eight were at such a meeting yesterday afternoon.”

Austrian Empire.

PROSPECTS AT PRAGUE.

MR. ADAMS, now left alone at Prague, wrote from that place May 18. He mentions, gratefully, individuals who had rendered him assistance, notices the Sabbath-school, the preaching service, and the general promise of the work; and speaks decidedly of an opening for more laborers from America:—

“I was very much pleased with Mr.

Zulu Mission—Southeastern Africa.

ENCOURAGEMENT.

A SHORT letter from Mr. Pinkerton, dated April 23, notices a continued pleasant state of religious feeling at some of the mission stations. Writing of the previous three months, he says:—

“The work has been more encouraging than at any time since I came to Africa.

—'s display of tact in managing the Sunday-school, which met with me for the first time yesterday. Not all the children came who were in the school which Mrs. Schaufler left; we did not expect them; but twenty-five were present, and I regard it as very hopeful, expecting that it will greatly increase. . . . When they were asked, at the close, if they had been kept too long, it would have done your heart good to see their faces, as they answered unanimously in the negative.

"In connection with our preaching service, it has been evident, from the first, that a prayer-meeting, or Bible-class, or both combined, was needed here some time during the week. My own knowledge of Bohemian is still so limited that it would be very hard for me to conduct such a service alone, yet it would be the best possible practice for me in becoming familiar with the language. I have promised to commence a Bible-class in my study next week, and shall expect much help from Mr. — in carrying it on; and I believe the Lord will help. His hand is to be seen in the movements here very clearly, and I look for great things to be done here in the name of Jesus.

"When I consider what a rich field and what a glorious prospect Brother Schaufler has in Brünn, and what is opening before the brethren in the Tyrol, I am the more convinced that God was in the movement which resulted in our separation, especially as he seems so clearly to have raised up helpers for this field. And still I am waiting with much hope, — though reports are not very encouraging, — for help to come from home. There would be no doubt, if you could see things as they look to us, that you would be overwhelmed with the conviction that others should come from home, to do the work that is waiting now, and to prepare for the greater work which the future will surely bring.

"With regard to the preaching service which is carried on here in connection with our work, there is not much new to be said. We are obliged to depend on various persons for conducting the services; and of course the whole effort cannot be so a unit as if only one, or at most

two persons, were the preachers. Thus far, also, we have been unable to visit the people much at their homes, and thus have failed to secure great influence over them. But we hope these difficulties will soon be overcome, at least in a measure. I hope some time to be able to preach in Bohemian. Whether it will be best for me, a foreigner, who can never use the language like a native, ever to preach stately in Prague, is a question which the Lord will answer in his time; but we trust that means will be provided by which we can secure a nearer approach to unity in our services than can be the case with our present arrangement. Still the work is now by no means in vain. Seed is sown which has already sprung up, and seems to be producing good fruit. In one family this is clearly marked, and in individual cases besides."

Mr. Schaufler wrote from Brünn, July 13. He had just returned from Prague, and states: —

"The Prague congregation is increasing, though the weather is *very* warm. Mr. — is taking hold of work finely, and is much more useful than an American missionary would be *in his place*, so that Brother Adams is ably assisted, and the prospect of *largely* increasing the circulation of good books is very cheering. That, again, opens up the way to many souls hungry for the truth. The colporter evangelist for Brünn came last week Thursday, and is delighted with the abundant opportunities for reaching people with the gospel, on all hands. He gives promise of being a most efficient laborer. I have also the prospect of another colporter for the region west of Brünn. Last evening there were in all twenty-one present at my 'Bibeltunde.' Everything fills us with hope, for we see *God is working.*"

Mission to Spain.

HOPEFULLY CONVERTED PERSONS — REASON
WHY NO CHURCH IS FORMED.

MR. WILLIAM H. GULICK wrote from Santander, May 26: —

"We have but little that is new to re-

port. The day of large and fluctuating congregations, and of exciting incidents, is past. We have entered upon the stage of steady, unobtrusive, faith trying work; but we are thankful that we are permitted to see some decided fruit of our labor. Several of our little flock seem to give evidence of changed hearts, and of a genuine spiritual experience. I think I am quite within bounds in saying that there is probably not another missionary in Spain who, had he been in my place, would not, six months or a year ago, have organized a church, out of my congregation, of from sixteen to twenty or twenty-five members. And it is but justice to our people to say that they are probably quite as worthy of such distinction as any of the churches of Spain.

"For several months the question of organizing a church has been forced upon my mind for serious consideration, the

preliminary steps being already taken. Had I been ordained, and the way been thus open for me *formally* to assume the pastorate, and to administer the sacraments, according to good Congregational order, we would have thought it wise not to postpone the important act so long as we have. This seems to be, now, a very necessary step toward placing our work upon a permanent basis, and providing for its natural and healthful development. My brother Thomas has not yet sufficient command of the language to act as pastor; and we do not wish to sanction the unrestricted exercise by laymen of all the functions of the pastor, but to do things decently and in order. The organizing of the church seems, therefore, to depend on my being ordained, and I must say that I do not see clearly the best way for bringing this about."

MISSIONS OF OTHER SOCIETIES.

MISSIONS OF THE UNITED BRETHREN.

THE twenty-first Report of the "Board of Missions of the United Brethren in Christ" (in the United States), is published. It notices in the Foreign Department two missions, one in Germany (Bavaria and Saxony) with two missionaries, and the Sherbro Mission, West Africa, also with, apparently, two ordained missionaries. The expenditures directly for these missions seems to have been, for the year, \$4,928.

PRESBYTERIAN BOARD.

THE 37th Annual Report of this Board (May, 1874), says: "The last mission year ended with a large debt. Through the remarkable action of the last General Assembly, this debt has been nearly removed, \$123,503.11 having been received for this purpose. The Board feels very grateful for the removal of this burden, and rejoices in the grace given to so many of the churches, as shown by their liberal gifts to accomplish this end. The

usual receipts of the Board from all sources, for the year ending April 30, have been \$499,482.87; the expenditures, \$494,932.39; which sum, and the balance of the debt, \$5,192.39, amount to \$500,124.68 — leaving a balance against the Treasury of \$641.91."

"The Board acknowledges with pleasure the liberal gifts received from the various Women's Missionary Associations; these have amounted to \$87,316.23, being \$20,000 more than were received from the same source last year; and with great pleasure does it acknowledge the receipt of \$27,901 from the children of the Church, an increase of nearly \$4,000 during the last year."

Fifty-four laborers, male and female, were sent to the several missions within the year. Eight of these were returning, after a visit to the United States, but forty-six — seventeen of them ordained missionaries, and fifteen unmarried ladies — appear to have been new in the work. The report also states: —

"In the general review of the mission-year now closed, the Board finds much rea-

son for gratitude to the Great Head of the Church, for the blessings conferred upon its work. The Holy Spirit has descended upon several of the missions, in unusual manifestations. The missions in Mexico, Brazil, China, on the Nez Perce Indian Reservation, and among the Chinese in California, have especially been prospered. The whole number of additions to the mission churches during the year has been about fourteen hundred — which is an increase of about 25 per cent. on the previous membership.

“It should not be forgotten, however, that some shades of sadness have gathered over the history of the past year. The announcement that the Board of Foreign Missions is free from debt has cost to some of the mission fields the most painful retrenchment. Not only have most of the structural interests of the work, in providing chapels, etc., remained at a standstill; not only have devoted men and women been denied when craving the privilege of devoting their lives to the enlightenment of the heathen; but in many instances, useful work which had been commenced has been arrested. In Persia and in Syria many village schools, though costing so little in proportion to their results, have been closed, and the work of the press, whose value is now more than ever appreciated, has been curtailed.

“In looking out upon the coming year, and seeing at how many points the providence of God seems to call for advancement, and yet steadily resolved to avoid indebtedness, the Board is impressed with a deep sense of the responsibility of its action. Shall its plans be laid broadly or narrowly? How far shall it walk by sight, and how far by faith? How far shall business principles unite with that trust in an overruling and supernatural power, which is, after all, the reliance in such a work. The past embarrassments commend wise caution, at the same time that past blessings warrant strong faith. In any case, the zeal and wealth of the churches, accompanied by their constant prayers, should be given to the Board in its great work. All the voices of Providence are speaking to God’s people that they go forward.”

The following table of statistics is condensed from the table given in the Report:—

MISSIONS.	American Ministers.	Ordained Natives.	Native Licentiates.	Communicants.	Pupils in Schools.
Indian Tribes (8 missions)	14	1	..	1,639	438
Mexico	3	1	..	472	195
U. S. of Columbia	1	..	..	21	30
Brazil	7	1	4	497	417
Chili	4	1	..	65	65
Western Africa	11	1	3	496	224
India	36	11	..	677	7,115
Siam	8	..	4	..	..
China	23	9	2	1,109	..
Chinese in California	2	..	..	47	..
Japan	5	..	..	..	69
Persia	7	54 ¹	..	767	1,124
Syria	13	3	21	437	2,197
	134	82	34	6,272	12,532

BAPTIST MISSIONARY UNION.

THE last Report of the Union presents the following financial statement:—

“The year began with a balance against the treasury of \$42,069.64. The appropriations of the year for current expenses reached the sum of \$247,240.07; making a total to be provided for of \$289,309.71. In accordance with the recommendation of the Union at its last meeting, a special effort was made in June to meet the deficit by the so-called ‘Thank-offerings.’ The receipts of the Union during the year ending March 31 were as follows, namely:—

“From regular donations of churches and individuals, \$165,313.46; from special ‘Thank-offerings,’ \$20,243.84; from legacies, \$28,754.77; from Woman’s Societies, \$33,378.27; from miscellaneous sources, \$13,840.57; making a total of \$261,530.91. This is an increase over the receipts of last year, or any previous year, of \$45,430.21. And yet this large advance did not wholly meet the current appropriations, and the large deficit of the previous year. The debt, however, is reduced \$14,290.84, leaving a balance against the treasury of \$27,778.80.”

¹ Preachers and Pastors.

The Report gives also this statistical table:—

ASIATIC MISSIONS.

MISSION STATIONS.	Missionaries.	Native Preachers.	Churches.	Members.
BURMAH.				
Rangoon	22	95	86	3,859
Maulmain	10	24	18	1,052
Tavoy	7	20	20	841
Bassein	7	114	82	6,918
Henthada	9	53	49	1,819
Shwaygreen	4	14	15	829
Toungoo	11	95	99	3,694
Prome	5	6	3	206
ASSAM.				
Gowahatti	4	2	1	73
Nowgong	3	4	1	35
Sibsagor	3	..	1	24
Gowalpara	4	8	5	286
TELOOGOO, INDIA.				
Nellore	5	17	2	396
Ongole	4	19	1	2,761
Ranapatam	5	8	2	645
CHINESE.				
Ningpo	6	10	6	219
Swatow	5	12	2	188
Bangkok (Siam)	2	5	3	113
JAPAN.				
Yokohama	5	..	1	8
Total	119	506	397	23,428

OTHER MISSIONS.

Germany . . . . .	..¹	270	103	19,997
Sweden . . . . .	..¹	129	221	9,978
France . . . . .	..¹	12	8	563
Spain	2	4	4	244
Greece	2	1	..	..
Africa . . . . .	..¹	10	10	525
Total	4	426	346	31,307
Grand Total	123	932	743	54,735

“The number of baptisms reported during the year is as follows: in Burmah, 1,081; among the Teloogoo, 1,026; in Assam, 103; among the Chinese, 101; total in Asia, 2,311. The reports from the other missions are not complete, but probably would amount to as many more.”

REFORMED (DUTCH) BOARD.

“THE SOWER” presents the following statements from the Report of the Board of Foreign Missions recently presented to the General Synod of the Reformed Church:—

“The receipts of the year have been,—from Churches, \$30,612.34; Sabbath-schools, \$5,676.61; Individuals, through Churches, \$5,000.25; Individuals, not

¹ Carried on entirely by native agencies.

through Churches, \$1,270.50; Miscellaneous Sources, \$6,609.71; Legacies, \$6,183.54; Total, \$55,352.54. The income of the Board has not been so small since the year that terminated on the 30th of April, 1864. This result is due in part to the severe financial losses in September and October, and to the subsequent inactivity in all the branches of trade; but it is also true that a score of churches, that may be presumed to have felt the pressure of the times as severely as any others, have maintained their gifts at the standard of previous years.

“The debt of the Board amounts to \$9,000.

“The appropriations for the year to come are as follows: To the Amoy Mission, \$11,855; to the Arcot Mission, \$30,000; to the Japan Mission, \$11,000; Total, \$52,855. To send out the reinforcements anticipated, will call for an outlay of about \$2,000; the cost of administration will be about \$7,000, making the whole amount required for the year, \$61,855, to which must be added the amount of indebtedness.

“The Board looks forward to the coming summer with great anxiety. The drafts from the missions falling due between the 1st of May and the 1st of September amount to \$22,000. If the receipts during that time shall be no larger than the average of the last ten years, an indebtedness of over \$10,000 will be incurred.

“Upon the fields occupied by the missions the present is a time of ingathering. If it shall be necessary to diminish the appropriations during the coming year, the harvest cannot be gathered, the regions opening most invitingly before us cannot be entered, the success probable in the future will be largely diminished, and the period of self-supporting churches, so earnestly desired, will be indefinitely postponed.”

FREE CHURCH OF SCOTLAND.

THE last Report on the foreign missions of this Church gives the “total home revenue of the general scheme” as £19,959 16s. 3d. (\$99,799.) The expen-

diture was £17,410 19s. 4d. (\$87,055). Besides this home income, there was raised, by European friends in India, \$10,857, by native churches in India and Africa, \$2,217, and by special contributions, sent direct to stations, \$5,006. These sums were expended in the mission fields. The statistics of the missions are presented in the following table:—

	INDIA.	SOUTH AFRICA.	TOTAL.
<i>Central and Branch Stations</i>	53	35	88
<i>Christian Agency—</i>			
Ordnained European Missionaries	16	10	25
Ordnained Native Missionaries	8	..	8
Licenced Native Preachers	3	..	3
European Missionary Teachers, Male	5	4	9
Female	5	1	6
East Indian and other Teachers, Male	3	..	3
Female	5	..	5
Native Teachers and Evangelists, Male	50	26	76
Female	45	4	49
European Catechists . . . . .	..	2	2
Native " Scripture- readers, etc.	29	19	48
Colporters	9	3	12
Bible-women	6	..	6
Total Number of Christian Agents	189	63	257
<i>Native Churches—</i>			
Communicants	783	1,380	2,163
Baptized Adherents, not Communicants—			
Adults	284	About	1,838
Children	504	1,050	
Admitted on Profession since commencement of the Missions	1,803	About	4,033
During the year there have been—		2,730	
Adults baptized, or admitted on Profession	54	143	197
Children baptized	30	147	177
Admitted from other Churches or Stations	17	55	72
Removed to other Churches or Stations	27	28	55
Excluded or Suspended	6	24	30
Restored	1	17	18
Candidates for Baptism or for full Communion	27	318	345
Deaths—Adults	13	15	28
Marriages	15	54	69
<i>Institutions and Schools</i>			
—Number of	147	34	181
Anglo-Vernacular—			
Male Scholars	4,480	1,269	5,749
Female "	265	945	1,210
Vernacular—			
Male Scholars	2,264	70	2,334
Female "	1,789	4	1,793
Total under Instruction	8,798	2,288	11,086

years has been maintained in full efficiency, and at most of them an important advance has been made. . . . In India, with its hoary superstitions binding the inhabitants as with bars of iron, our great work is marked by steady progress. . . . Looking at the vast field of India as a whole, there are several things which encourage the cheering hope that missions are entering on a new era.

"There is an extensive movement among both Europeans and Eurasians in many of the great cities, which we may justly call a revival of religion. Many dead souls have been quickened, many living souls have been elevated into a higher life. One most gladdening change is, that Christians feel more solitude than heretofore as to the heathen around them. Too generally have the Christian and heathen communities been to each other as oil and water, and even mutually repellent. Soon, we trust, the watchword will go forth,—Every man a missionary. The careless, and often godless lives of professing Christians, have often been declared to form one of the greatest hindrances to the spread of the gospel in India; it will be a new and glorious day when a large proportion of them shall adorn the doctrine of God our Saviour in all things.

"As far as the South of India is concerned, the progress of Divine truth in the venerable Syrian Church, which includes not less than 200,000 members, will doubtless prove a signal blessing. Almost everywhere in India, the missionaries, and all who are possessed of a missionary spirit, are putting forth new efforts and cherishing new hopes. Conversions have been more numerous than before; and one or two of the cases have been so conspicuous as to attract the attention of the whole of India. Moreover, the whole heathen world is wonderfully opening up to Christian influences. More than ever Christ becomes 'the desire of nations.' And the missionary spirit is certainly rising in Christendom."

The Report states: "At all our stations the work carried on in previous

MISCELLANY.

THE PERSECUTED MOSLEM CONVERTS.

THE case of a Moslem and his son, converting to Christianity at Marash, who were suffering persecution, was noticed in the *Missionary Herald* for August, page 242. A statement written by the son, Ali, at the dictation of the father, Mustapha, and signed by both, and also by the mother, has been translated and sent to the Missionary Rooms by Mr. Herrick, of the Western Turkey mission. It is dated at Smyrna, June 22, and Mr. Herrick says (July 7): "The British Embassy is very sluggish; our own is powerless. Our hope is in God, and the Christian public of England and America." The translated statement is as follows:—

"On May 3d (Sunday) a company of the people of Marash, some with clubs and some with swords, surrounded my house, and with abusive language said, 'Come out, and we will show you what Christianity is and what Islam is.' We replied, 'Go and report us to the government.' They said, 'We are the government, and have come to kill you. Come out, and we will show you what you're coming to.' After thus threatening us, they scattered to their places.

"The next day, an hour before sunset, we were summoned before the government, and the Governor said, 'I hear you have been to Christian worship. Why have you done so?' I replied, 'Simply because I have accepted Christianity.' Then the Governor said, 'Carry this fellow off'; and we were taken to prison. In the prison certain rich men called me to them and said, 'We will each give you some thousand of piasters, and agree to supply any want you have, if you will come back to your old faith.' This offer they made repeatedly. We replied, 'We have not accepted the Gospel for silver, or gold, or any such thing, but simply because we hope for salvation in this faith.' Meantime all those in the prison said, 'These hogs are only fit to be butchered,' and they spit in our faces, and insulted us till midnight.

"About an hour after midnight, our

hands were bound behind us, and we were driven on foot before three armed horsemen, a distance of one hundred miles, to a village six hours from Aleppo. There we were met by five horsemen and a regiment scribe (an equal number of men having been sent by another Marash road). We were brought to where the scribe was waiting, and he said, 'What is this you're doing? I've never heard of such things as this. My son, these Protestants are accustomed to give each convert £10. If you have received this money, give it back and the government will give you double. Come, give this thing up.' We replied, 'We cannot accept any such thing. Man does not live by money or things of that sort, but by the word of God.' The scribe again said, 'I will make you a serjeant, and will keep Ali in my own service at five liras a month (nearly £5 sterling). 'Sir,' we said, 'we cannot accept your offer. We receive the Gospel; we do not accept money.' The scribe soon mounted his horse, and left for Aleppo.

"An hour after we were taken to a place called Guymeydan, just out of Aleppo. There two of the police met us and ordered us to halt. Two hours before sunset, two horsemen and a lieutenant came up. The officer said, harshly, 'Get up.' We said, 'Where are you going to take us?' He replied, sharply, 'We're going to kill you,' and then drove us on before him. On the way the officer said, 'Don't persist in this. I'll give your son my horse, worth 5,000 piasters; mount him and go.' We refused, and he drove us on to a village two hours from Aleppo. There they put our feet in fetters, and imprisoned us under the care of five soldiers, and we were exposed to the abuse of the people of the village.

"The scribe of the Mufti of Aleppo came to us, and with his help my son made out a petition, in which we declined to answer questions there of people coming from Aleppo, and asked to be brought before the Governor. The next day the Mufti of Aleppo brought Ali to his garden, and

said, 'My son, we're going to kill you. You'll be sorry for this afterwards.' Ali said, 'Sir, I accept the will of God; do what you please.' Then the Mufti said, 'Bring this traitor to the Pasha.' The Pasha, however, did not bring him into his presence, but ordered him to be taken back to his father.

"There we were imprisoned thirteen days; and at midnight a captain came and took off the fetters from our feet; and early in the morning they brought my wife from Marash (the government having seized my three other children and detained them in Marash), and we were then mounted on animals and started off under the care of a sergeant and five soldiers. In reply to our inquiry, we were told we were going to Stamboul. Missing the Turkish steamer at Alexandretta, we were kept in prison there for eight days, and taken by a Russian steamer to Stamboul.

"We were imprisoned for eleven days in Stamboul (we were never summoned to any examination), and then brought by Turkish steamer to Smyrna, arriving the 18th instant. We were lodged in prison till afternoon, and then summoned to the presence of the Governor, and the Vizir-eal order from Stamboul was read to us, as follows: 'You are to give security that you will not set foot in your native place; that you will not leave Smyrna; that you will come here and report yourselves every week; that you will inform us whatever work you may engage in; and that you will not go an hour or half an hour's distance out of Smyrna without notice given here.' Certain Christian brethren brought us to the chapel where we now reside. The mother thinks much of her three children in Marash, and says, 'What will become of them?' Thank God, we have by his grace, and the powerful aid of our Master, girded on the spiritual armor and overcome our enemies. We beg that especial prayer be offered for us.

"SMYRNA, June 22, 1874."



THE "TIMES" ON MISSIONS.

THE "London Times," of May 16, contained an article on the anniversary of the

London Missionary Society, from which a few extracts are given here. They will serve to indicate how candid men, quite outside of the missionary circle, are coming to view the work of giving the gospel to the world:—

"Among the pleasant aspects of this country, and the bits of sunshine lighting up its varied landscape, must be reckoned the work of such a body as the London Missionary Society, as described to an audience filling Exeter Hall, from floor to ceiling, on Thursday morning. It is scarcely possible to think for a moment of the immense extent and wealth and power of this Empire, without asking one's self how it employs an influence which must be for some purpose or other. What are we doing that we may hope may stay the execution of the sentence on the power that is found wanting? The London Missionary Society contributes what it can to the discharge of an obligation which is an essential part of Christianity. It takes the Bible, and those doctrines which are confessedly on the face of it, and are the common faith of hundreds of millions, disagree as they may on other questions. It comprises within its supporters, and consequently its managers, many sects and denominations; it is bound to no Liturgy, no Hierarchy, no orders, no Acts of Parliament, no Courts of Law; the matter of its teaching is of universal acceptance; its organization is that which is always and everywhere applicable. It commenced its operations just after the French Revolutionists had challenged every creed, every principle, and every institution, beginning with the destruction of their own Church and Monarchy. After seventy-nine years it has an income of about £116,000; it has 155 English missionaries, who are, in fact, heads of churches, in which are many qualified native agents, acting as pastors and teachers, and continually expanding the sphere of the Society's operations. These extend over China, India, Madagascar, South Africa, the West Indies, Polynesia, and New Guinea. The Society is hopeful, for it has done a good deal, and now is the time to do more. . . . The most impenetrable regions have been opened by travelers; the most jealous

empires have thrown down the walls of exclusion; the most tremendous moral difficulties have given way; and there is not a race, or an empire, or a color, or a caste, that does not actually invite peaceful teaching and persuasion. No one can carry his thoughts back to the state of the world half a century ago without counting the mountains that have been cast into the sea, the impossibilities which have disappeared, and the miracles that have been effected. . . .

“The interesting and important testimony of Sir Bartle Frere threw some light on a subject about which some painful mystery has gathered. In the course of his visit to the east coast of Africa he saw much, not only of the natives and the pernicious influences everywhere at work on them, but also of the one redeeming feature in that dark shadow, the one salutary and successful work in progress. He became satisfied from what he saw, that the teaching of the Gospel, as he saw it taught, does succeed, and is the only thing that succeeds in that unpropitious region. No diplomacy, fleets, and armies, no schemes for civilization, nothing whatever that has been done or imagined for the negro, can answer as the few simple truths that appeal to all natures and understandings, from the highest to the lowest in the scale. He was, he says, wholly unprepared for what had been done in Madagascar, at least in the part that he touched at; and only discovered, on the proof of his senses, that there were spacious churches, Christian congregations, and a ruling race — the race of the Hovas — under the direction of the Queen of Madagascar, united in Christian worship and acting upon Christian principles in all the ordinary dealings of life. What he was surprised to see, it is only too natural that we should all be surprised to hear on his testimony. It unavoidably comes to pass that Christianity with us is a concrete idea; we realize it as we see it; and that, of course, in the garb and the circumstance of civilization, and that civilization our own. But the real difficulty is not that of making a savage a Christian, but that of making him an Englishman, which, perhaps, he never can be made. Sir Bartle Frere’s testimony on this point is all

the more valuable, in that he delivers it with not only Africa and negro races in his eye, but all Asia, too, with its enormous masses of population, its thousand races, its ancient castes, its systems of philosophy or superstition. He says, without any qualification, that the only successful way of dealing with all races of mankind is to teach them the Gospel in the simplest possible fashion.”



NOTES TO THE TREASURER.

A FEW samples of notes received from time to time, by the Treasurer, with donations, may serve to provoke some to good works in this time of need:—

“I have read with deep sorrow of the condition of the finances of the American Board. Although it is only a *trifle* I can add, and it might be asked, What is this towards the thousands the treasury *may* be in deficit at the close of the financial year, yet I feel impelled to cast my *mite* into the treasury. . . .

“It *must* not be so; the churches *will not* allow the work of missions to be hindered for lack of means. When I look over the heathen world, and think of the blessed work already accomplished — fields white already to harvest — I cannot understand the apathy and apparent indifference of the professed followers of Jesus, in this holy, heaven-inspired cause.

“Could this \$5 be multiplied to thousands, how would my heart rejoice. Prayers will be offered that similar *mites* may be given by those poor in this world’s goods, and that God will move the hearts of the *rich* to give of their abundance. *Then might this thing be.* O, how can we, in this Christian land, allow the heathen to perish in their sins, and we meet them in the judgment, without having done what we could to give them the gospel of Christ.”

“Please find inclosed thirty dollars. Appropriate, if you please, \$20 to the old work, and \$10 to the new. How small a sum this is compared with the heavy debt which so oppresses us. I could wish it were thousands instead of tens. For the rest, I can only pray that the rich may be

induced to give of their abundance, and that even the two mites, which make a farthing, may not be withheld.

"I think, sometimes, that it is these small gifts which accomplish more than the donors expect, because, seeing and feeling their exceeding smallness, they are led to pray more earnestly to Him whose are *all* the silver and the gold. It is a comfort that *he* knows *where* they are, and that he can bring these treasures to light, and to his treasury; and I firmly believe that he will.

"Please to enter this without any name, simply 'For the debt.' If my life is spared, and God gives me the means, I shall do something more in September."

"I am happy to inclose \$2, the value of our dear Fannie's missionary fleece, from her pet 'Zulu'; six pounds eight ounces, at 30 cents per pound, which makes it some 75 cents better than last year. We all love 'Zulu,' and we love *more* her work. Little Cora has consecrated one pound per annum from her pet lamb. First fleece next year."

The following was sent to the Secretary, with a donation, from a lady "Friend":—

"For a long time my heart has been greatly burdened for the dear Old Board, and most gladly would I put my shoulder to the wheel to lift it out of this '*Debt*,' *largely*, if it were in my power. But I can only give my mite, and *pray* that the tide of Christian benevolence may rise so strong and high as to float off our noble ship; that with sails full set, and banner flung to the breeze, its motto, *No Retrenchment*, she may —

'Bear the tidings of salvation
To the islands of the sea,
Till, in humble adoration,
All to Christ shall bow the knee.'

I cannot tell you of the earnest longings of the soul, the nights spent in prayer (when sleep has departed), for this dear cause; but God *will help*, for he has promised, and he never forgets.

"The work is not *yours*, but Christ's, and every Christian, rich and poor, high and low, has an *individual responsibility*

in the work, according to his means. We ought not to expect our Secretaries to make bricks without straw, or to spend their time in seeking where to find it, but rather let the people bring their willing offerings unto the Lord. O that He would stir up the hearts of Christian men and women, as of old, when they brought in, in such abundance, their gifts for the Tabernacle. You will hardly be obliged, like Moses, to say, 'The stuff is sufficient for *all* the work to make it, and too much;' but the Lord is not slack concerning his promise. He hath never 'said to the seed of Jacob, seek ye me in vain.' 'Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in *time of need*.' Please read, for your comfort, Isaiah xxx. 18–22.

"'Believest thou that I am able to do this?' 'Lord, I believe, help thou mine unbelief.'"

GLEANINGS.

THE receipts of the (Roman Catholic) Association for the Propagation of the Faith, for 1873, reported in the May number of the "Annals," were 5,524,175 francs, — \$1,104,835. Of this amount, 3,629,021 francs came from France, only 267,965f. from Italy, and from Spain only 7,353f. Ireland furnished 106,565f., England and Scotland, 294,663f.; the United States, 118,654f., Mexico only 2,288f.

— The "Illustrated Missionary News" states: "Terrible barbarities are being perpetrated in the colony of Queensland, North Australia, on the Aborigines. The white settlers, and the police whom they have appointed to protect them, esteem the life of a black as of less value than that of a dog. Whole villages are sometimes slaughtered, including women and children — on the slightest pretext — under plea of justice. Wholesale murder is esteemed sport."

— A persecution against Christians has broken out at a village near Tong-An, a city about twenty miles from Amoy, China, where the Reformed (Dutch) mission has a chapel and a small church. The Christians have been driven from the place and their houses plundered; the people saying they have forfeited their

right to their property by becoming Christians; it belongs now to the village, and the crops must go to the support of idolatry.

— A Calcutta correspondent of "The Times" states: "As all our executive measures to prevent female infanticide among the Rajpoot clans of Northern India had failed, an Act was passed, and repressive rules came into force, eighteen months ago, under Sir William Muir. It was decided that every village in which not more than forty girls (the standard of guilt has since been reduced to thirty-five girls) were found in every hundred children, should be 'proclaimed.' The result of the special police agency has been this,—that in a population of nearly half a million, no fewer than 12,854 lives have been saved. You may imagine the frightful disproportion of the sexes when I say that, even after this gain, there are still, in that guilty population, only 54,712 girls to 101,092 boys."

— A Catalogue has been received at the Missionary Rooms, of "Scriptures and other books on sale at the Bible House, Constantinople." The different volumes of Scripture — Bibles, Testaments, and portions of the Bible, in various forms, sizes, and languages — are numbered from 1 to 270. These are in Armenian, Ararat Dialect, Koordish, in Armenian character, Turkish, in Armenian, Arabic, and Greek character, Greek, Bulgarian, Slavic, Hebrew, Hebrew and Hebrew-Spanish, Arabic, Persian, Albanian, Servian, Russian, Wallachian, Italian, German, French, Swedish, English, Syriac, and for the blind, in Turkish. Other books and tracts, in various languages, are numbered from 300 to 972.

— The Woman's Foreign Missionary Society of the Methodist Episcopal Church, reports an income of \$64,309 for its last financial year, and has made appropriations for the year now commenced amounting to \$60,836.

ARRIVAL.

REV. G. F. G. MORGAN, who sailed from San Francisco June 7, to join the mission to Western Mexico, reached Guadalajara safely, June 21.

Messrs. Logan, Taylor, and Rand, with their wives, and Mrs. Sturges, arrived at Honolulu, June 30, and sailed from there in the *Morning Star*, for Micronesia, July 11.

DEATHS.

AT Greeley, Colorado, Martha M., wife of James K. Thompson, and daughter of Rev. Jesse and Mrs. Anna T. Caswell, formerly of the Siam mission — aged 28.

At Harndon, Va., July 15, Durbin, son of Rev. L. T. and Mrs. S. S. Burbank, formerly of the Eastern Turkey mission — aged 13 months.

At Inanda, South Africa, June 20, Stephen Seymour, son of Rev. S. C. Pixley, of the Zulu mission, aged 13 years and 8 months.

At Honolulu, Sandwich Islands, of paralysis, on Sabbath morning July 5, Mrs. Charlotte C., wife of Mr. Daniel Dole. She sailed for the Islands in December, 1831, as the wife of Mr. H. O. Knapp; was left a widow in 1845, and married to Mr. Dole in 1846. "She was a noble woman, loving, ready for every good work, prompt, patient, decided."

DONATIONS RECEIVED IN JULY.

MAINE.

Aroostook county.	
Lincoln, Rev. James H. Crosby,	5 00
Cumberland county.	
Gorham, Cong. ch. and so. 14.40; a friend, add'l, 15;	29 40
Portland. Williston ch. and so., add'l, 2.78; State st. ch. m. c. 13.72; Plymouth Cong. ch. and so. m. c. 41.95;	58 45—87 85
Hancock county.	
Castine, Samuel Adams, to const. WILLIAM ADAMS DRESSER, JOSEPH SURREY, and Mrs. R. H. WESCOTT, H. M's,	300 00

South West Harbor, Rev. H. M. Perkins,	5 00—305 00
Kennebec county.	
Winslow, Cong. oh. and so.	35 00
Oxford county.	
Bethel, 2d Cong. ch. and so.	15 00
Penobscot co. Aux. Soc. E. F. Duren, Tr. Bangor, 1st Cong. ch. and so.	29 94
Union Conf. of Churches.	
Waterford, D. Warren,	30 00
York county.	
Biddeford, 2d Cong. ch. and so. 14; William P. Haines, 100;	141 00
	648 79

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Dublin, Mrs. Lucy B. Richardson,	50 00
Jaffrey, Cong. ch. and so., add'l,	48 00—98 00
Grafton county.	
Bristol, A friend of Missions, 20; "Bristol, N. H.," 10; Cong. ch. and so. 12;	42 00
Haverhill, Cong. ch. and so.	41 20—83 20
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	21 63
Hollis, Mrs. Sally Jewett,	20 00
Nashua, 1st Cong. ch. and so.	369 53
Pelham, a friend, 10; Mrs. H. C. Wyman, 25;	35 00
Temple, a friend,	1 00—447 16
Merrimac co. Aux. Society,	
Concord, 1st Cong. ch. and so.	18 00
Loudon, Jabez W. Gilman,	20 00
Salisbury, a friend,	1 00
Suucook, Mrs. E. G. Green,	10 00
West Concord, Cong. ch. and so.	15 30—64 30
Rockingham county.	
East Derry, 1st Cong. ch. and so.	31 23
Epping, Cong. ch. and so.	45 17
Londonderry, Jefferson Caldwell,	10 00
Raymond, Mrs. J. T. Dudley,	64—87 09
Strafford county.	
Gilmanton Iron Works, Moses P. Page,	2,500 00
Meredith Village, Cong. ch. and so.	8 00
Wakefield, Cong. ch. and so.	25 00—2,533 00
	3,312 75

Legacies.—Antrim, Mary Nesmith, by W. R. Cochrane,	50 00
	3,362 75

VERMONT.

Addison county, Amos Wilcox, Tr.	
Bristol, Rev. Stillman Morgan,	2 00
Ripton, Cong. ch. and so.	20 00
Vergennes, Cong. ch. and so.	43 50—68 50
Caledonia co. Conf. of Ch's. I. A. Howard, Tr.	
East Hardwick, a friend,	2 00
St. Johnsbury, Friends of Missions, 600; Franklin Fairbanks, 500; T. Fairbanks, 500; Walter Ingram, 5;	1,605 00
St. Johnsbury, East, Cong. ch. and so.	35 00—1,642 00
Chittenden county.	
Charlotte, a friend,	20 00
Milton, Cong. ch. and so. m. c.	7 00—27 00
Essex county.	
Granby, Cong. ch. and so.	7 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburg, Cong. ch. and so.	17 00
Lamoille county.	
Marshfield, Cong. ch. and so.	22 00
Orange county.	
Bradford, Cong. ch. and so., to constitute Rev. L. H. ELLIOT, H. M.	74 25
Orange, a friend,	1 00
Randolph, 1st Cong. ch. and so. 22; a friend, 4;	26 00—101 25
Orleans county.	
Brownington, Cong. ch. and so.	12 10
Coventry, Cong. ch. and so.	11 10
North Troy, Cong. ch. and so.	10 00—83 20
Rutland co. James Barrett, Agent.	
Castleton, a friend, 2; Rev. U. Maynard, 10;	12 00
Clarendon, Cong. ch. and so.	5 00
Rutland, Cong. ch. and so. m. c.	31 58—48 58
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Hartford, 2d Cong. ch. and so.	78 00
Ludlow, Cong. ch. and so.	20 00—98 00
	2,064 53

MASSACHUSETTS.

Barnstable county.	
Falmouth, a friend, for the debt,	15 00
North Falmouth, a friend,	10 00—25 00
Berkshire county.	
Hinsdale, Cong. ch. and so.	12 25

Lenox, Mrs. Emily Washburn,	10 00
North Adams, Cong. ch. and so.	33 25
Pittsfield, South Cong. ch. and so. m. c.	77 49
Sheffield, Cong. ch. and so., monthly collection,	6 60
Stockbridge, Cong. ch. and so.	160 00—299 60
Bristol county.	
Fall River, Cent. ch. and so. (of wh. Nathan Durfee, to const. M. T. BENNETT, Jr., and Mrs. ANNA BENNETT, H. M., also Mrs Mary A. Remington, to const. MARY W. REMINGTON, H. M.), 1,936 20; F. W. Macomber, for support of Wong Wan Choong, North China, 47.30; a friend, 20;	2,003 50
New Bedford, 1st Cong. ch. and so.	50 00
Raynham, a friend,	5 00
Somerset, S. B. Dyar,	10 00—2,068 50
Brookfield Ass'n. William Hyde, Tr.	
Barre, Cong. ch. and so.	57 70
North Brookfield, 1st Cong. ch. and so., to const. HENRY G. STODDARD, H. M.	100 00
Southbridge, S. M. Lane,	100 00
Ware, Orrin Sage,	500 00
West Warren, Cong. ch. and s. s.	20 00—777 70
Essex county.	
Lawrence, Lawrence st. Cong. ch. and so., to const. N. W. HARMON, H. M., 200; Mrs. L. H. Barnard, 5;	205 00
North Andover, Cong. ch. and so. 30; a friend, 20;	50 00
Salem, Crombie st. Cong. ch. and so.	200 00—455 00
Essex co. North.	
Bradford, Mr. and Mrs. Warren Ordway, to const. Miss MARY C. TOMPKINS, H. M.	100 00
Haverhill, A. M. S.	5 00
Ipswich, a friend,	15 00
Newbury, 1st Cong. ch. and so., to const. Rev. OMAR W. FOLSOM, H. M., 112.80; Two friends, 22;	134 80
Newburyport, Belleville, Cong. ch. and so. 510.63; Whitefield, Cong. ch. and so. 124.92;	635 55—890 35
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington st. Cong. ch. and so. 67.35, m. c. 52.48; family con., 6th year, 8.50, to constitute Mrs. ELIZABETH KILHAM, H. M.	128 33
Danvers, 1st Cong. ch. and so. 25.04; Maple st. Cong. ch. and so. 99.25; 124.29	
Lynn, Cent. Cong. ch. and so. 121.57; Rev. W. A. Spaulding, 3;	124 57
Marblehead, 1st Cong. ch. and so.	10 00
Peabody, Cong. ch. and so. 600.46, m. c. 94.23; Widow's mite, 5;	699 69
Salem, Ebenezer Cleveland,	10 00—1,096 88
Franklin co. Aux. Soc. William B. Washburn, Tr.	
East Charlemont, Cong. ch. and so., special coll.	18 00
South Deerfield, Cong. ch. and so., to const. ALONZO M. RICE, H. M.	104 00
West Hawley, F. H. Sears,	5 00
West Northfield, William Dickinson, to const. Mrs. FRANK WEBB, H. M.	100 00—227 00
Hampden county, Aux. Soc. Charles Marsh, Tr.	
Chicopee, 2d Cong. ch. and so., to const. E. O. CARTER, H. M., 109.30; 3d Cong. ch. and so. 106.32;	215 62
Feeding Hills, Cong. ch. and so.	9 76
Holyoke, 1st Cong. ch. and so. 50; 2d Cong. ch. and so., special coll. 500;	550 00
Mittineague, Cong. ch. and so.	25 38
Monson, Cong. ch. and so. (of wh. E. F. Morris, to const. LOUISE MORRIS, H. M., 100), 200, m. c. 46.45; 246 45	
Springfield, 1st Cong. ch. and so. 192.26; South Cong. ch. and so. 30; George Merriam, 1,000; "Unabridged," 1,250; H. M. 250; Ira Merrill, 10; A friend of the Board, 5; Sarah Merrill, 5;	2,802 26

Westfield, 1st Cong. ch. and so. (of wh. 53.65 for the work of Rev. J. Nee Sima, Japan), 89.05; 2d Cong. ch. and so. 141.51;	233 56		
Palmer, 1st Cong. ch. and so. 50; 2d Cong. ch. and so. 18.96;	68 96		
Indian Orchard, Cong. ch. and so.	5 75-4,157 74		
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.			
Amherst, South Cong. ch. and so. 23; Prof. E. S. Snell, 10;	33 00		
Chesterfield, Rev. Edward Clarke, Easthampton, Payson Cong. ch. and so.	10 00		
Hadley, Russell ch. m. c. 16.20; Eliza C. Pasco, to const. Rev. M. K. Pasco, H. M. 60; T. G. Huntington, 5;	74 50	71 20	
Northampton, 1st ch. 310.92, m. c. 49.49; Edwards ch. 205.27, m. c. 16.25; Nathan Sears, 25; a friend, 25;	631 93		
South Hadley, 1st Cong. ch. and so.	74 50		
Williamsburgh, Cong. ch. and so.	71 55		
Worthington, Mrs. John Adams, Middlesex county.	10 00-1,677 11		
Cambridge, North Avenue Cong. ch. and so.	171 01		
Cambridgeport, Prospect st. Cong. ch. and so., in part, 518.27; Pilgrim Cong. ch. and so. 175.38; Chapel ch. and so. m. c. 12.31;	705 96		
Carlisle, Cong. ch. and so.	6 49		
East Cambridge, Evan. Cong. ch. and so.	96 04		
Framingham, Plymouth Cong. ch. and so.	380 00		
Lowell, Appleton st. ch. and so.	89 08		
Newton, Eliot ch. and so. 474.21; a friend, 279.78; G. S. 200; Miss S. Worcester, 5;	958 99		
Saxonville, Edwards Cong. ch. and so.	49 63		
Somerville, Franklin st. ch. and so. m. c.	13 50		
Southboro, Pilgrim ch. and so. 36.08, m. c. 8.69;	44 77		
Tewksbury, Cong. ch. and so., to const. GEORGE PILLSBURY, H. M.	136 00		
Waltham, Trin. Cong. ch. and so.	178 66-2,827 94		
Middlesex Union.			
Harvard, Cong. ch. and so.	56 00		
Lancaster, Cong. ch. and so. 110.58, m. c. 12;	122 58		
Leominster, Sumner Haynes, Littleton, Ortho. Cong. ch. and so. 25; Otis Mann, 50;	75 00		
Townsend, Cong. ch. and so.	60 25-323 83		
Norfolk county.			
Brookline, Harvard ch. and so. m. c.	19 23		
Canton, Elijah A. Morse,	700 00		
Deidham, Allen Evan. ch. and so. 149.04, m. c. 55;	204 04		
Foxboro, Cong. ch. and so.	80 31		
Medway, Village ch. and so., with other dona., to const. T. F. MAHER, J. S. ANAMS, and F. L. FISHER, H. M.	137 50		
Quincy, B. C. H.	500 00		
Randolph, Atherton Wales,	100 00		
South Weymouth, 2d Cong. ch. and so., to const. NORTON PRATT, H. M.	100 00		
West Medway, Cong. ch. and so.	200 00		
West Randolph, Cong. ch. and so.	52 30-2,093 38		
Plymouth county.			
Brocton, Porter Evan. ch. and so. coll. 160.75, m. c. 32.57; 1st Cong. ch. and so. 75;	268 32		
Campello, Cong. ch. and so.	92 10		
Hanover, 1st Cong. ch. and so. 3.50; Rev. T. D. P. Stone, 10;	13 50		
Hingham, Cong. ch. and so.	15 26		
Marshfield, Mrs. J. H. Bourne,	3 00		
Middleboro, 1st Cong. ch. and so.	50 80		
North Middleboro, Cong. ch. and so.	70 00		
South Plymouth, 2d Cong. ch. and so.	15 61-528 59		
Suffolk county.			
Boston, Union ch. 257.29; ditto, In Memoriam, 1,000; Park st. ch. 1,000, m. c. 18.40; J. A. T. 5; Old South ch. 600; Maverick ch. 150; South Evan. ch. (W. Roxbury), 117.25; Cong. ch., Brighton, 108.40; Central ch. 50; Shawmut ch. 50; Rev. H. B. Hooker, D. D., for the debt, 50; a friend, for the debt, 20; Salem and Mariners' ch., a friend, 5; S., extra, 10; A. W. and L. C. Clapp, 3; Father and mother, 2; a widow's mite (Highlands), 2; a friend, 1;	3,449 34		
Chelsea, Cent. Cong. ch. and so. m. c.	66 43-3,515 77		
Worcester co. North.			
Ashburnham, Rev. Chas. Peabody,	10 00		
Athol, Cong. ch. and so.,	175 00		
Gardner, A. Bancroft,	25 00-210 00		
Worcester co. Central Asso'n. E. H. Sanford, Tr.			
Clinton, 1st Evan. ch. and so.	275 00		
Northboro, a friend,	1 00		
Worcester, Union ch. m. c. 133.10; Central ch. (special coll.) 120.33; Mrs. A. D. Foster, 100; Mrs. Mary Rice, 50;	403 43-679 43		
Worcester co. South 'Conf. of Ch's. William R. Hill, Tr.			
Millbury, 2d Cong. ch. and so.	100 00		
Westboro, Cong. ch. and so. 273.25; Mrs. Julia Fisher, with other dona., to const. Mrs. HATTIE F. DE FOREST, H. M., for the work in Western Turkey, 50;	323 25		
Whitinsville, a friend,	22 00-445 25		
Green Hill,	75 21		
	22,374 23		
Legacies. — Beverly, Oliver Trask, by Lavina Trask, Ex'r,	100 00		
Coleraine, Miss Rebecca Allen, by William B. McGee, Jr., Ex'r,	200 00		
Hadley, Thomas West, add'l, by Parsons West,	50 00		
North Cambridge, Mrs. Narcissa L. Carpenter, by Eber Carpenter, Ex'r,	1,000 00		
Northampton, J. P. Williston, by A. L. Williston, Ex'r,	472 00		
Salem, Mrs. P. M. Dike, by N. C. Robbins, and R. C. Manning, Ex'rs,	100 00		
Whitinsville, Mrs. Ann Dudley, by Edward Whitin, Ex'r,	50 00-1,972 00		
	24,346 23		
RHODE ISLAND.			
Bristol, Cong. ch. and so.	823 10		
Central Falls, Cong. ch. and so. m. c.	64 94		
Little Compton, A. M. Rice,	10 00		
Providence, Benef. Cong. ch., add'l, 71; H. W. W., to const. his youngest son, ALFRED HALL WILKINSON, H. M., 100; Elmwood Cong. ch. and so. 70; Pilgrim Cong. ch. and so., add'l, 18; Maria Eddy, 25;	284 00		
River Point, Cong. ch. and so.	7 81-1,189 85		
CONNECTICUT.			
Fairfield county.			
Bridgeport, Park st. Cong. ch. and so.	72 88		
Sherman, Cong. ch. and so.	19 26		
Stamford, Presb. ch. 300; 1st Cong. ch. and so. 107.21;	407 21		
Westport, Saugatuck, Cong. ch. and so.	42 82-542 17		
Hartford county. E. W. Parsons, Tr.			
Berlin, Rev. and Mrs. Seth Bliss, special dona. 40; Rev. and Mrs. William H. Moore, 15;	55 00		
Collinsville, Cong. ch. and so. m. c.	11 75		
East Hartford, Cong. ch. and so.	68 00		
East Windsor, Mrs. S. and L. Wells, to const. J. S. ALLEN, Jr., H. M. 100; H. B., to const. C. H. BISSELL, H. M. 100;	200 00		
Hartford, North Cong. ch. and so. 150; Park ch., add'l, 15; R. Ma-			

Legacies. — Cleveland, Elisha Taylor,
by J. W. Taylor, Ex'r,

106 12
997 90

ILLINOIS.

Anrora, 1st Cong. ch. and so.	19 40
Batavia, Cong. ch. and so.	128 14
Chesterfield, Cong. ch. and so.	33 00
Chicago, 1st Cong. ch. and so., to constitute WILLIAM E. CLARKE, H. M., 1,300; New England Cong. ch. and so., in part, 500; Plymouth Cong. ch. and so. 60; W. W. PATTON, D. D., 50;	1,910 00
Dean's Corners, R. Osgood,	5 00
Glencoe, Coog. ch. and so.	49 00
Griggsville, Cong. ch. and so., with other dona., to const. CHARLES KINER, H. M.	90 00
Hudson, Mrs. M. E. Hale,	5 00
Lafayette, Cong. ch. and so.	3 15
Lisbon, Cong. ch. and so.	3 00
Lombard, 1st Cong. ch. and so.	32 75
Maden, Cong. ch. and so.	80 00
Marysville, C. T. Morse,	1 00
Mendota, Cong. ch. and so.	10 00
Oak Park, Coog. ch. and so. (of wh. extra from S. J. H. 25);	68 59
Ontario, Cong. ch. and so.	26 95
Pilot Centre, 1st Cong. ch. and so.	8 00
Princeton, Cong. ch. and so.	65 10
Providence, Cong. ch. and so.	10 35
Rockford, 1st Cong. ch. and so. 36 56; "Anonymous, for one day's work of the Board, in part," 1,251; Junior Middle Class in Female Seminary, for work of Mr. and Mrs. Baird, at Monastir, Turkey, 18; Mrs. John B. Page, 4;	1,209 56
Roseville, Rev. J. D. Wyckoff, 20; Mrs. F. E. Speocer, 1;	21 00
Toulon, Cong. ch. and so.	51 35
Winnebago, Coog. ch. and so.	91 40-4,026 64

MICHIGAN.

Almont, Cong. ch. and so.	20 50
Detroit, E. W. Wetmore,	25 00
Grand Blanc, Cong. ch. and so.	25 00
Hubbardston, Cong. ch. and so.	13 00
Walker, Rev. G. A. Pollard,	2 50—86 00

MISSOURI.

Pleasant Hill, Cong. ch. and so.	6 20
St. Louis, A Young Ladies' Prayer-meeting,	3 65—9 85

MINNESOTA.

Austin, Union ch. and so.	61 33
Excelsior, Coog. ch. and so.	21 00
Fergus Falls, Cong. ch. and so.	9 00
Grove Lake, Mrs. T. C. Strsnahan and children,	5 00
Hamilton, Cong. ch. and so.	26 70
Lake City, Friends, to const. Rev. J. CADWALLADER, H. M.	50 50
Mankato, 1st Coog. ch. and so.	22 35
Minneapolis, Plymouth ch. and so. 12.13, extra coll. 137.10;	149 23
Monticello, O. M. Smith,	10 00—365 11

IOWA.

Anita, Cong. ch. and so.	3 00
Bellevue, Cong. ch. and so.	2 50
Buffalo, Cong. ch. and so.	3 46
Burlington, DAVID LEONARD, to const. himself H. M., 100; Mrs. J. Everall, 5;	105 00
Cedar Rapids, John F. Dean,	4 00
Cherokee, 1st Cong. ch. and so.	12 00
Chester, Cong. ch. and so.	22 00
Denmark, Cong. ch. and so.	100 00
Garnaville, B. Sackett,	3 10
Genoa Bluff, Cong. ch. and so. (Ind.)	12 50
Gilman, Cong. ch. and so.	6 00
Glenwood, Rev. L. S. Williams,	5 00
Le Mars, Cong. ch. and so.	24 45
Magnolia, a family offering,	5 00
Tipton, 1st Cong. ch. and so.	18 35
Winthrop, Cong. ch. and so.	18 16—344 52

WISCONSIN.

Bloomington, Rev. Charles Miller, 30;	
I. T. Bloomington, 5;	35 00
Genesee, Cong. ch. and so., "Out-station,"	4 00
Oshkosh, Cong. ch. and so.	52 00
Shullsburg, Mount Hope Presb. ch.	5 00
Wauwatosa, Cong. ch. and so.	30 50—127 50

KANSAS.

Council Grove, Cong. ch. and so.	10 00
Leavenworth, L. A. Stone,	5 00
Osawatomie, W. A. Sears,	1 00—16 00

NEBRASKA.

Crete, Cong. ch. and so.	20 50
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CALIFORNIA.

Grass Valley, Cong. ch. and so.	16 50
Oakland, 1st Cong. ch. and so. 55;	
Plymouth Ave. ch. and so. 31.68;	
Alice Blakeslee's bequest, 3.08;	89 76
Redwood City, Cong. ch. and so. m. c. coll. 27.31; half-annual coll. 10.65;	
Pierson Miss'y Society, for work of Rev. I. Pierson, North China, 67.02, to const. J. A. DOUTRICK, H. M.	104 98
San Francisco, 1st Cong. ch. and so.	400 84
Santa Cruz, James Taylor,	12 95—625 08

WASHINGTON TERRITORY.

Walla Walla, P. B. Chamberlain, 5;	
"Seed Coru," 25c.	5 25

CANADA.

Province of Ontario, —	
Yorkville, Andrew Hamilton,	30 00
Province of Quebec, —	
Montreal, Am. Presb. ch. 423.71;	
Amherst st. Cong. ch. and so. 13.79;	
Judge Torrance, 10.96;	448 46—478 46

FOREIGN LANDS AND MISSIONARY STATIONS.
Sandwich Islands, Hilo, 1st Foreign church, 59 45

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE
INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	1,071 59
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MISSION SCHOOL ENTERPRISE.

MAINE. — East Machias, Cong. s. s. 2; East Orrington, G. E. Chapin, 2; Harrison, Cong. s. s. 4.15; Winslow, Cong. s. s., for student at Harpoot, 20;	28 16
NEW HAMPSHIRE. — Charlestown, Cong. s. s. 2; Bristol, "Bristol, for the Abbott Mission School," 15; Hanover, Cong. s. s. 34.70; Mason, Cong. s. s. 18.23; Pelham, Mrs. E. W. Tyler, 25; Salisbury, a little girl, 25c.;	95 23
VERMONT. — Burlington, 3d Cong. s. s. 30; East Hardwick, Cong. s. s., for girls' school at Oodooville, Ceylon, 50; Johnson, Cong. s. s., for Marash, 12.68; Luenenburg, Cong. s. s. 10.25;	102 93
MASSACHUSETTS. — Andover, Abbott Academy, teachers and pupils, for Miss Fernham's school. Bardsag, Western Turkey, 60; for Miss Patrick's girls' school, at Erzroom, Eastern Turkey, 30; for Oodooville Female Seminary, Ceylon, 60; for girls' schools in Madura Mission, 58.75; for Colporter under Rev. I. Pierson, North China, 30; Boston, Eliot Cong. s. s., for a scholar in Madura, 25; Dunstable, Cong. s. s., for "the Bohemian Boy," 5.30; Palmer, 1st Cong. s. s. 10; Worcester, Union ch. s. s. 50; "Central s. s., Worcester, Mass.," 25; South Deerfield, Cong. s. s. 30.64;	384 69
RHODE ISLAND. — Providence, Benef. Cong. s. s., to const. THOMAS J. WARDWELL, H. M.	100 00
CONNECTICUT. — North Stonington, Cong. s. s. 30; Woodbridge, Cong. s. s., for the Bohemian Boy, 8.65;	38 65
NEW YORK. — Amsterdam, Ladies' Miss'y As-	

sociation, for boys' school at Tungeo, 107; Deposit, 1st Presb. s. s. 36; Fentonville, Cong. s. s. 2.27; Sherburne, Cong. s. s., to const. Mrs. SARAH R. HAVELY, H. M., 124.19;	269 46
DISTRICT OF COLUMBIA. — Washington, Mrs. Anne S. Baufield,	70 00
OHIO. — Springfield, Cong. s. s., for support of Catechist in India, 30; Huntington, Cong. s. s., for Micronesia, 11 54;	41 54
ILLINOIS. — Aurora, New England Cong. s. s. prim. class, 2.50; Chicago, Cong. s. s. 20; Granville, Cong. s. s. 21.38; Princeton, Cong. s. s. 1.50; Roseville, Cong. s. s., for second quarter's salary of student preacher at Foochow, China, 11; Winnebago, Cong. s. s. 8.60;	64 98
MINNESOTA. — Minneapolis, Plymouth ch. s. s., for a pupil at Samokov, 50; Waseca, Cong. s. s. No. 10, avais of a Fair, 17 50;	67 50
IOWA. — Osceola, Stephen Baird, for the education of a young man at Samokov, 15; Wentworth, Cong. s. s. 2 80;	17 80
KANSAS. — Wabaunsee, Cong. s. s.	5 00
WISCONSIN. — Mount Sterling, Fannie's Missionary Fleece, from her "Pet Zulu,"	2 00
SANDWICH ISLANDS. — Hilo, 1st Foreign s. s.	55 00
	<u>\$1,342 93</u>
Donations received in July,	\$48,641 19
Legacies " " "	2,187 86
	<u>\$50,829 05</u>

Total, from Sept. 1st, 1873, to July 31st, 1874, \$351,761 83

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.	
Bangor, a friend, 2; a friend, 1;	3 00
Machias, a friend,	15 00—18 00
NEW HAMPSHIRE.	
Amherst, Cong. ch. and so.	21 01
Epping, Abby T. Stearns,	10 00
Haverhill, Cong. ch. and so.	16 61
Troy, Abel Baker, for Mexico, to constitute GEORGE W. BAKER, H. M.	100 00—147 62
VERMONT.	
Clarendon, Cong. ch. and so.	8 65
Manchester, Cong. ch. and so.	32 26
Ripton, Cong. ch. and so.	5 00
St. Johnsbury, North Cong. ch. and so.	83 44—124 25
MASSACHUSETTS	
Boston, Eliot ch. and so. 203.69; Mt. Vernon Cong. ch. and so., add 1, 76; South Evan. Cong. ch. and so. (West Roxbury), 16.75; Union Cong. ch. and so. 18.90; "For the debt," 10; Cong. ch. and so. (Brighton), 50;	375 34
Chelsea, Winnisimmet church,	221 46
Cambridgeport, S. B. D.	3 00
Danvers, Maple st. Cong. ch. and so.	30 04
Easthampton, Payson ch. and so.	109 11
Framingham, Plymouth ch. and so.	40 00
Franklin, Cong. ch. and so.	38 37
Holliston, 1st Cong. ch. and so.	44 50
Hopkinton, Cong. ch. and so.	118 26
Hyde Park, 1st Cong. ch. and so.	19 60
Ipwich, a friend,	15 00
Lawrence, Lawrence st. Cong. ch. and so.	79 54
Littleton, Ortho. Cong. ch. and so. 25; Otis Mann, 50;	75 00
Lynn, North Cong. ch. and so.	20 00
Medway, Village ch. and so.	70 00
Milbury, 1st Cong. ch. and so.	66 75
Northampton, Florence Cong. ch. and so.	127 00
Palmer, 2d Cong. ch. and so.	10 00
Southampton, Cong. ch. and so.	25 20
South Weymouth, 2d Cong. ch. and so.	50 00
Saxonville, Edwards Cong. ch. and so.	20 00

Springfield, 1st Cong. ch. and so. 21.36;	
"Unabridged," 750; H. M. 140;	911 36
Tewksbury, Cong. ch. and so.	34 00
Ware, 1st Cong. ch. and so.	12 00
Westford, Cong. ch. and so.	8 81
West Medway, Cong. ch. and so.	29 50
Whitinsville, a friend,	25 00
Yarmouth, 1st Cong. ch. and so.	45 25—2,624 09

RHODE ISLAND.

Providence, Maria Eddy, 25; Pilgrim ch. and so. 2;	27 00
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CONNECTICUT.

Ashford, a friend,	5 00
Columbia, Cong. ch. and so.	32 00
East Hartford, Cong. ch. and so.	17 00
New Haven, North ch. 125.24; 1st ch. 131.91;	259 15
North Haven, Cong. ch. and so. m. c.	56 00
North Manchester, \$16, credited in August Herald from 2d church, should have been from "a family."	
New London, First Eccl. Society,	20 00
Stamford, Presb. church,	200 00
Winchester, Cong. ch. and so.	5 00—594 15

NEW YORK.

Canaan Centre, Pamela A. Graves,	5 00
Frauklin, Cong. ch. and so.	22 00
Haverstraw, Mrs. F. A. Pratt,	3 00
Newark Valley, 1st Cong. ch. and so.	13 43
New York, Rev. B. N. Martiu, D. D., 10; —, 5;	15 00
Penn Yan, "Unfaithful Steward," for Mexico,	20 00
Siloam, Welsh Cong. ch. and so., for Mexico,	12 80
Sherburne, 1st Cong. ch. and so.	25 00—116 23

DISTRICT OF COLUMBIA.

Washington, E. Whittlesey,	10 00
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OHIO.

Coolville, M. B. B.	10 00
Tallmadge, Cong. ch. and so. 35.50; Luther Shaw, 10;	46 50—55 50

ILLINOIS.

Chicago, New England Cong. ch. and so.	100 00
Neponset, Rev. George W. Coleman,	5 00—105 00

WISCONSIN.

Bloomington, Rev. Charles Willey,	20 00
Fort Atkinson, Cong. ch. and so.	25 00
Milwaukee, Spring st. Cong. ch. and so.	10 00—55 00

MINNESOTA.

Hamilton, Cong. ch. and so.	6 80
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CALIFORNIA

Oakland, Plymouth Avenue ch. (of wh. for work in Austria, 2.15);	18 02
Petaluma, Cong. ch. and so., for Mexico,	44 60—62 62

WASHINGTON TERRITORY.

Neah Bay, Samuel Green,	10 00
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CANADA.

Yorkville, Andrew Hamilton,	30 00
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Legacies.—Franklin, Mass., Miss Sally Fisher, by Peter Adams, Adm'r, 100 00

Received in July, \$4,055 76

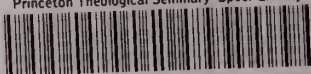
Total for Nominally Christian Lands, from Sept. 1st, 1873, to July 31st, 1874, \$29,752 47

The following amounts for the "Bohemian Boy" have been acknowledged in this and the previous Herald, under the Mission School Enterprise:—

Chelsea, Mass., Gracie B. Allen,	20 00
Dunstable, Mass., Cong. s. s.	5 80
Woodbridge, Conn., Cong. s. s.	8 65
Faribault, Minn., Olive Frink,	50

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Missionary Herald

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